LYRA GRAECA

II

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BEING THE REMAINS OF ALL THE GREEK LYRIC POETS FROM EUMELUS TO TIMOTHEUS EXCEPTING PINDAR

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IN THREE VOLUMES

VOLUME II

INCLUDING

STESICHORUS IBYCUS ANACREON AND SIMONIDES

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PREFACE

In introducing my second volume I have to thank the Egyptian Exploration Society for their kind permission to include the fragment of the *Sayings of Simonides* from the *Hibeh Papyri* and the new fragment of Ibycus from the XVth Oxyrhynchus volume.

While I was making the Index I found that I had omitted the second reference to Simonides in the *Parian Chronicle*, that recording his death at the age of ninety in the year 468 B.C., and the following characteristic anecdote of Timocreon in the Περὶ Κακιῶν of Philodemus, first rightly emended by Wilamowitz in his *Sappho und Simonides*: 'When that conceited fellow Timocreon of Rhodes was asked, as he came before the judge of the competition, where he hailed from, he replied: "You shall hear presently from the herald"—a remark which was passed on. However, his Castor-song proved so little to the liking of his audience that the judge stretched out his wand and nearly stopped him before he had finished. This meant defeat; and when, as he withdrew, his questioner repeated "Where do you hail from?" he replied "From Seriphus."'

Readers of Volume I should make the following corrections—none of which, by the way, is necessitated by any lapse of Mr. Heinemann's admirable staff: at p. 16 near the bottom read ἀριθμηθεῖσαν; p. 45 l. 5 632–629 B.C.; Alcman 1. 14 γεραιτάτος 35 μησαμένοι, 44 μωμέσθαι, 45 εἶμεν; Alcaeus 1. 1.

῎Απολλον, 2 ὃν, 5 Βέλφοις, 15 Βελφίκοις, or better, perhaps, Βελφάοις, comparing *Etymologicum Magnum* 200. 24 and a Thessalian inscription published in the *Mitteilungen* for 1896 p. 248; at the bottom of p. 323 delete the word *footnote*; at p. 318 l. 9 read ἀνθρώποις, l. 10 ἀργυροῖς, fr. 27, l. 4 γεινομένοισιν as in the *Classical Review* for 1916 p. 103, fr. 86 παίσαν κακοτάτων πεδέχοισαν. In the *Proceedings of the Cambridge Philological Society* for 1922, p. 14, I have proposed the following reading of the passage beginning at l. 46 of Alcman's *Partheneion*: ἐκπρέπης τὼς ὥπερ αἴ τις | ἐν δρόσοις στάσειεν ἵππον | παγὸν ἀϜεθλοφόρον καναχάποδα | ταῖς ἐπιπετριδίων ὀνάγρων, comparing Aeschylus' ἐπιτυμβίδιος, Strabo 568 τὰ τῶν Λυκαόνων ὀροπέδια ψυχρὰ καὶ ψιλὰ καὶ ὀναγρόβοτα, and Aeschylus *Agamemnon* 141 with Callimachus *Hecale* col. 2 l. 4, and supposing the corruption of ὀνάγρων to have proceeded thus: ὀνάγρων—ὀναίρων—ὀνείρων, with which we may compare ὄναρ and Hesychius ἄναιρον· ὄνειρον Κρῆτες.

The newly discovered fragments of Lesbian poetry are reserved for the appendix to Volume III.

I may be allowed to add that the one wholly unfavourable criticism published of my first volume will be found to be fully answered partly in the *Classical Review* for November 1922 and partly in the above volume of the Cambridge Philological Society's *Proceedings*.

J. M. E.

CAMBRIDGE,
September 22, 1923.

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[1] a special type of Ionic

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[1] see note on p. 300 [2] see note on p. 350 see note on p. 420

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ΕΧΕΜΒΡΟΤΟΥ

Ἐπίγραμμα

Paus. 10. 7. 3 [π. Πυθίων]· τῆς δὲ τεσσαρακοστῆς Ὀλυμπιάδος καὶ ὀγδόης, ἣν Γλαυκίας ὁ Κροτωνιάτης ἐνίκησε, ταύτης ἔτει τρίτῳ ἆθλα ἔθεσαν οἱ Ἀμφικτύονες κιθαρῳδίας μὲν καθὰ καὶ ἐξ ἀρχῆς, προσέθεσαν δὲ καὶ αὐλῳδίας ἀγώνισμα καὶ αὐλῶν· ἀνηγορεύθησαν δὲ νικῶντες Κεφαλλήν τε Μελάμπους κιθαρῳδίᾳ καὶ αὐλῳδὸς Ἀρκὰς Ἐχέμβροτος, Σακάδας δὲ Ἀργεῖος ἐπὶ τοῖς αὐλοῖς· . . . δευτέρᾳ δὲ Πυθιάδι . . . αὐλῳδίαν τε κατέλυσαν, καταγνόντες οὐκ εἶναι τὸ ἄκουσμα εὔφημον· ἡ γὰρ αὐλῳδία μελή τε ἦν αὐλῶν τὰ σκυθρωπότατα καὶ ἐλεγεῖα[1] προσᾳδόμενα τοῖς αὐλοῖς. μαρτυρεῖ δέ μοι καὶ τοῦ Ἐχεμβρότου τὸ ἀνάθημα, τρίπους χαλκοῦς ἀνατεθεὶς τῷ Ἡρακλεῖ τῷ ἐν Θήβαις· ἐπίγραμμα δὲ ὁ τρίπους ἔχει·[2]

Ἡρακλέει ⟨Θηβαίῳ⟩ Ἐχέμβροτος Ἄρκας ἔθηκε
νικάσας τόδ' ἄγαλμ' Ἀμφικτυόνων ἐν ἀέθλοις
⟨αὐλῳδὸς⟩ μέλε' ἠδ' ἐλέγους Ἕλλησιν ἀείδων.[3]

[1] mss μελέτη τε and ἐλεγεῖα καὶ θρῆνοι [2] mss εἶχεν
[3] the three lines were apparently written round the bowl, down one leg, and round the base, respectively, for P. read ll. 1 and 3 as though they began with Ἐχέμ. and Ἕλλησιν: Θηβαίῳ and αὐλῳδὸς E from context (*Camb. Philol. Soc. Proc.* 1922): mss Ἐχ. Ἀρκ. θῆκε Ἡρακλεῖ and ἀέθλοις (ἄθλοις) Ἕλλησι(ν) δ' ἀείδων μέλεα καὶ ἐλέγους

ECHEMBROTUS

Inscription

Pausanias *Description of Greece* [on the Pythian Games]: In the 3rd year of the 48th Olympiad (B.C. 586[1]) at which the victor was Glaucias of Crotona, the Amphictyons established competitions for flute-song and flute-playing in addition to the contest for singers to the lyre which had been held from the beginning. The winners proclaimed on the occasion were a Cephallenian named Melampus in lyre-song, Echembrotus the Arcadian in flute-song, and Sacadas of Argos in flute-playing. . . At the 2nd Pythiad they abandoned the flute-song, having decided that it was not an auspicious form of music. For the flute-song consisted of very doleful flute-music and elegies sung to its accompaniment. My witness here is the offering set up by Echembrotus, which consists of a bronze tripod dedicated to the Theban Heracles, bearing the following inscription:

To the Theban Heracles Echembrotus of Arcadia dedicated this offering in return for his victory at the Games of the Amphictyons, where he sang to the Greeks melodies and elegiac lines to the music of the flute.

[1] the date of the 1st Pythiad is given by some authorities as 582

ΣΑΚΑΔΑ

Βίος

Paus. 9. 30. 2 [π. Ἑλικῶνος]· ποιητὰς δὲ ἢ καὶ ἄλλως ἐπιφανεῖς ἐπὶ μουσικῇ τοσῶνδε εἰκόνας ἀνέθεσαν· Θάμυριν μὲν αὐτόν τε ἤδη τυφλὸν καὶ λύρας κατεαγυίας ἐφαπτόμενον, Ἀρίων δὲ ὁ Μηθυμναῖός ἐστιν ἐπὶ δελφῖνος, ὁ δὲ Σακάδα τοῦ Ἀργείου τὸν ἀνδριάντα πλάσας, οὐ συνεὶς Πινδάρου τὸ ἐς αὐτὸν Προοίμιον, ἐποίησεν οὐδὲν ἐς τὸ μῆκος τοῦ σώματος εἶναι τῶν αὐλῶν μείζονα τὸν αὐλητήν, κάθηται δὲ καὶ Ἡσίοδος κιθάραν ἐπὶ τοῖς γόνασιν ἔχων, κ.τ.λ.

Plut. *Mus.* 8 [π. νόμων αὐλῳδικῶν]· καὶ ἄλλος δ' ἐστὶν ἀρχαῖος νόμος καλούμενος Κραδίας, ὅν φησιν Ἱππῶναξ Μίμνερμον αὐλῆσαι. ἐν ἀρχῇ γὰρ ἐλεγεῖα μεμελοποιημένα οἱ αὐλῳδοὶ ᾖδον· τοῦτο δὲ δηλοῖ ἡ τῶν Παναθηναίων ἀναγραφὴ[1] ἡ περὶ τοῦ μουσικοῦ ἀγῶνος. γέγονε δὲ καὶ Σακάδας Ἀργεῖος ποιητὴς μελῶν τε καὶ ἐλεγείων μεμελοποιημένων· ὁ δ' αὐτὸς καὶ αὐλητὴς[2] ἀγαθὸς καὶ τὰ Πύθια τρὶς νενικηκὼς ἀναγέγραπται· τούτου καὶ Πίνδαρος μνημονεύει· τόνων γοῦν τριῶν ὄντων κατὰ Πολύμναστον καὶ Σακάδαν, τοῦ τε Δωρίου καὶ Φρυγίου καὶ Λυδίου, ἐν ἑκάστῳ τῶν

[1] Cob: mss γραφὴ [2] Westphal: mss ποιητὴς

SACADAS

Life

Pausanias *Description of Greece* [on Mount Helicon]: The poets or persons otherwise eminent in music who have been accorded statues are these. Thamyris is represented as he was when he had gone blind, holding a broken lyre, Arion of Methymna is seated on a dolphin, Sacadas of Argos is portrayed, by a sculptor who did not understand Pindar's Prelude in his honour, as a flute-player no bigger than his flutes, Hesiod sits with his lyre upon his lap, etc.

Plutarch *Music* [on flute-sung Nomes]: There is another ancient Nome called Cradias, which Hipponax declares to have been played by Mimnermus. For in the earliest times the singers to the flute sang elegiac verse set to music. This is made clear by the Panathenaic register of the winners of the musical contest. Sacadas of Argos also, who is mentioned by Pindar, was a composer of tunes and elegiac poems set to tunes, and at the same time was a great flute-player with three Pythian victories to his name. It seems that of the three 'modes' employed by Polymnastus and Sacadas, the Dorian, the Phrygian, and the Lydian, Sacadas taught his

εἰρημένων τόνων στροφὴν ποιήσαντά φασι τὸν Σακάδαν διδάξαι ᾄδειν τὸν χορόν, Δωριστὶ μὲν τὴν πρώτην, Φρυγιστὶ δὲ τὴν δευτέραν, Λυδιστὶ δὲ τὴν τρίτην· καλεῖσθαι δὲ τριμερῆ τὸν νόμον τοῦτον διὰ τὴν μεταβολήν. ἐν δὲ τῇ ἐν Σικυῶνι ἀναγραφῇ τῇ περὶ τῶν ποιητῶν Κλονᾶς εὑρετὴς ἀναγέγραπται τοῦ τριμεροῦς νόμου. ἡ μὲν οὖν πρώτη κατάστασις τῶν περὶ τὴν μουσικὴν ἐν τῇ Σπάρτῃ Τερπάνδρου καταστήσαντος γεγένηται· τῆς δευτέρας δὲ Θαλήτας τε . . . καὶ Ξενόδαμος . . . καὶ Ξενόκριτος . . . καὶ Πολύμναστος . . . καὶ Σακάδας ὁ Ἀργεῖος μάλιστα αἰτίαν ἔχουσιν ἡγέμονες γενέσθαι· τούτων γὰρ εἰσηγησαμένων τὰ περὶ τὰς Γυμνοπαιδίας τὰς ἐν Λακεδαίμονι λέγεται κατασταθῆναι, τὰ περὶ τὰς Ἀποδείξεις τὰς ἐν Ἀρκαδίᾳ, τῶν τε ἐν Ἄργει τὰ Ἐνδυμάτια καλούμενα. ἦσαν δ' οἱ περὶ Θαλήταν τε καὶ Ξενόδαμον καὶ Ξενόκριτον ποιηταὶ παιάνων, οἱ δὲ περὶ Πολύμναστον τῶν ὀρθίων καλουμένων, οἱ δὲ περὶ Σακάδαν ἐλεγείων.

Paus. 10. 7. 4 [π. Πυθίων]· τῆς δὲ τεσσαρακόστης Ὀλυμπιάδος καὶ ὀγδόης, . . . ἔτει τρίτῳ . . . ἀνηγορεύθησαν νικῶντες Κεφαλλήν τε Μελάμπους κιθαρῳδίᾳ καὶ αὐλῳδοὶ Ἀρκὰς Ἐχέμβροτος, Σακάδας δὲ Ἀργεῖος ἐπὶ τοῖς αὐλοῖς. ἀνείλετο δὲ ὁ Σακάδας οὗτος καὶ ἄλλας δύο τὰς ἐφεξῆς ταύτης Πυθιάδας.

Ibid. 6. 14. 9 [π. Ὀλυμπίας]· παρὰ δὲ τὸν Πύρρον ἀνὴρ μικρὸς αὐλοὺς ἔχων ἐστὶν ἐκτετυπωμένος ἐπὶ στήλῃ. τούτῳ Πυθικαὶ νῖκαι γεγόνασι τῷ ἀνδρὶ δευτέρῳ μετὰ Σακάδαν τὸν Ἀργεῖον.

chorus to sing successive strophès composed by him in each, and in that order, the Nome in question being called the Three-Part owing to these changes of 'mode.' However, according to the register of poets at Sicyon, the inventor of this Nome was Clonas. The first establishment of music at Sparta was due to Terpander. The second is best ascribed to Thaletas, Xenodamus, Xenocritus, Polymnastus, and Sacadas of Argos. These were the men who introduced the *Dances of Naked Youths* at Sparta, the *Provings* in Arcadia, and the *Garment-Songs* as they are called at Argos. Thaletas, Xenodamus, and Xenocritus were composers of Paeans, Polymnastus of the Orthian or High-pitched Songs, and Sacadas of Elegiac.

Pausanias *Description of Greece* [on the Pythian Games]: In the 3rd year of the 48th Olympiad . . .[1] the victors proclaimed were a Cephallenian named Melampus for lyre-song, Echembrotus the Arcadian for flute-song, and Sacadas of Argos for flute-playing. The same Sacadas was also victor in the two succeeding Pythiads.

The Same [on Olympia]: Next to Pyrrhus is a carved slab bearing the representation of a little man with flutes. This is the man who won Pythian victories after Sacadas of Argos.[2] For Sacadas won

[1] see on Echembr. above [2] text perh. corrupt

Σακάδας μὲν γὰρ τὸν ἀγῶνα τὸν τεθέντα ὑπὸ Ἀμφικτυόνων οὐκ ὄντα πω στεφανίτην καὶ ἐπ' ἐκείνῳ στεφανίτας δύο ἐνίκησε. . . .

Plut. *Mus.* 12 ἔστι δέ τις καὶ περὶ τῶν ῥυθμῶν λόγος . . . Πολύμναστος δὲ μετὰ τοῦ Τερπανδρείου τρόπου, καινῷ[1] ἐχρήσατο, καὶ αὐτὸς μέντοι ἐχόμενος τοῦ καλοῦ τύπου, ὡσαύτως δὲ καὶ Θαλήτας καὶ Σακάδας· καὶ γὰρ οὗτοι κατά γε τὰς ῥυθμοποιίας ἱκανοί, οὐκ ἐκβαίνοντες μέντοι τοῦ καλοῦ τύπου.

Poll. 4. 79 νόμοι δὲ Ὀλύμπου καὶ Μαρσύου Φρύγιοι καὶ Λύδιοι, ὁ δὲ Σακάδα νόμος Πυθικός, οἱ δὲ Εὐίου Κύκλιοι, καὶ Ὀλύμπου Ἐπιτυμβίδιοι.

Ibid. 84 τοῦ δὲ Πυθικοῦ νόμου τοῦ αὐλητικοῦ μέρη πέντε, Πεῖρα, Κατακελευσμός, Ἰαμβικόν, Σπονδεῖον, Καταχόρευσις. δήλωμα δ' ἐστὶν ὁ νόμος τῆς τοῦ Ἀπόλλωνος μάχης πρὸς τὸν δράκοντα. καὶ ἐν μὲν τῇ Πείρᾳ διορᾷ τὸν τόπον εἰ ἄξιός ἐστι τοῦ ἀγῶνος· ἐν δὲ τῷ Κατακελευσμῷ προκαλεῖται τὸν δράκοντα, ἐν δὲ τῷ Ἰαμβικῷ μάχεται. ἐμπεριείληφε δὲ τὸ Ἰαμβικὸν καὶ τὰ σαλπικτικὰ κρούματα καὶ τὸν ὀδοντισμὸν ὡς τοῦ δράκοντος ἐν τῷ τοξεύεσθαι συμπρίοντος τοὺς ὀδόντας. τὸ δὲ Σπονδεῖον δηλοῖ τὴν νίκην τοῦ θεοῦ. ἐν δὲ τῇ Καταχορεύσει ὁ θεὸς τὰ ἐπινίκια χορεύει.

[1] Westphal -*E*: mss accus. and καὶ ᾧ

the competition instituted by the Amphictyons before it was a crown-contest and twice after the change had been made. . . .

Plutarch *Music* 12: There is something to be said too in the matter of rhythms . . . Polymnastus, who followed Terpander, employed new rhythms as well as his, but preserved throughout the same beautiful style; and the like is true of Thaletas and Sacadas, who showed powers of invention in the rhythmic art without exceeding the limits of the beautiful style they inherited.

Pollux *Vocabulary*: The Nomes of Olympus and Marsyas are the *Phrygian* and the *Lydian*, that of Sacadas the *Pythian*, those of Euius the *Cyclic*, and those of Olympus (the younger?) *Epitymbidian* or *Over-the-Grave*.

The Same: The Pythian Flute-Nome has five parts, the *Trial*, the *Challenge*, the *Iambics*, the *Spondaics*, and the *Dance of Triumph*. It is a representation (in music) of the fight between Apollo and the Serpent. In the *Trial* Apollo looks about him to see if the place is suitable for the struggle, in the *Challenge* he calls the Serpent to come on, in the *Iambics* he fights him. The *Iambics* include passages for the trumpet and one to be played through the teeth, this representing the gnashing of the Serpent when he is pierced with the arrows. The *Spondaics* depict the victory of the God, and in the last of the five parts he dances triumphant.[1]

[1] the interpretations seem to have differed, and the nome to have been elaborated by later hands, cf. Str. 9 421, *Arg.* Pind. *P.*

Paus. 2. 22. 8 [π. Ἄργους]· ὀλίγον δὲ τῆς ἐπὶ Κυλάραβιν καὶ τὴν ταύτῃ πύλην ἀποτραπεῖσι Σακάδα μνῆμά ἐστιν, ὃς τὸ αὔλημα τὸ Πυθικὸν πρῶτος ηὔλησεν ἐν Δελφοῖς· καὶ τὸ ἔχθος τὸ Ἀπόλλωνι διαμένον ἐς τοὺς αὐλητὰς ἔτι ἀπὸ Μαρσύου καὶ τῆς ἁμίλλης τοῦ Σιληνοῦ παυθῆναι διὰ τοῦτον δοκεῖ τὸν Σακάδαν.[1]

Ibid. 4. 27. 7 [π. οἰκισμοῦ Μεσσήνης]· καὶ τὴν μὲν τότε ἡμέραν πρὸς θυσίαις τε καὶ εὐχαῖς ἦσαν· ταῖς δὲ ἐφεξῆς τοῦ τείχους τὸν περίβολον ἤγειρον, καὶ ἔντος οἰκίας καὶ τὰ ἱερὰ ἐποιοῦντο. εἰργάζοντο δὲ καὶ ὑπὸ μουσικῆς ἄλλης μὲν οὐδεμιᾶς, αὐλῶν δὲ Βοιωτίων καὶ Ἀργείων· τά τε Σακάδα καὶ Προνόμου μέλη τότε δὴ προήχθησαν μάλιστα ἐς ἅμιλλαν.

Hesych. Σακάδειον· εἶδος μουσικοῦ ὀργάνου.

Ath. 13. 610 c καὶ ἐὰν μέν τίς σου πύθηται τίνες ἦσαν οἱ εἰς τὸν δούρειον ἵππον ἐγκατακλεισθέντες, ἑνὸς καὶ δευτέρου ἴσως ἐρεῖς ὄνομα, καὶ οὐδὲ ταῦτ' ἐκ τῶν Στησιχόρου, σχολῇ γάρ, ἀλλ' ἐκ τῆς Σακάδου τοῦ Ἀργείου[2] Ἰλίου Πέρσιδος· οὗτος γὰρ παμπόλλους τινὰς κατέλεξεν.

[1] the inscr. perh. ran somehow thus: Μνᾶμα τόδ' Ἀργείω Σακάδα· ὃς Πύθια πρᾶτος | αὐλήσας αὐλῶν ἔχθος ἔπαυσε θεῷ (*E*, cf. Alcm. vol. i. p. 49n, *Camb. Philol. Soc. Proc.* 1922) [2] Cas: mss σακατου ἀργείου

Pausanias *Description of Greece* [on Argos]: A little aside from the road to the Gymnasium called Cylarabis and the gate there, stands the tomb of Sacadas, who was the first to perform the *Pythian* tune at Delphi, and appears to have put an end to the old feud between Apollo and the flute-players which had persisted ever since the day of his contest with the Silenus Marsyas.[1]

The Same [on the founding of Messenè by Epameinondas]: That day was devoted to sacrifices and prayers. On the following days they began to build the wall round the city, and houses and temples within it. The work was done to the accompaniment of no music but that of Boeotian and Argive flutes, and there was keen competition between the melodies of Sacadas and those of Pronomus.[2]

Hesychius *Glossary*: Sacadeion:—a kind of musical instrument.

Athenaeus *Doctors at Dinner*: If you are asked the names of the warriors who were shut up in the Wooden Horse you will perhaps be able to give one or two, and even these you will hardly get from Stesichorus' account, but rather from the *Taking of Troy* of Sacadas the Argive, who gives a very long list.

[1] the inscr. perh. ran 'This is the tomb of Sacadas of Argos who was the first to play the Pythian tune, and by fluting made cease the God's hatred of the flute' [2] cf. Ath. 14. 631 e, Paus. 9. 12. 5

ΞΑΝΘΟΥ

1

Ath. 12. 512 f. [π. Ἡρακλέους]· τοῦτον οὖν, φησίν (ὁ Μεγακλείδης), οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν λῃστοῦ σχήματι μόνον περιπορευόμενον, ξύλον ἔχοντα καὶ λεοντῆν καὶ τόξα· καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἱμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ὢν Στησιχόρου, ὡς καὶ αὐτὸς ὁ Στησίχορος μαρτυρεῖ, ὥς φησιν ὁ Μεγακλείδης, οὐ ταύτην αὐτῷ περιτίθησι τὴν στολήν, ἀλλὰ τὴν Ὁμηρικήν.

2–3 Ὀρέστεια

Ibid. πολλὰ δὲ τοῦ Ξάνθου παραπεποίηκεν ὁ Στησίχορος, ὥσπερ καὶ τὴν Ὀρεστείαν καλουμένην.

3

Ael. *V.H.* 4. 26 Ξάνθος ὁ ποιητὴς τῶν μελῶν—ἐγένετο δὲ οὗτος πρεσβύτερος Στησιχόρου τοῦ Ἱμεραίου—λέγει τὴν Ἠλέκτραν τοῦ Ἀγαμέμνονος οὐ τοῦτο ἔχειν τοὔνομα πρῶτον ἀλλὰ Λαοδίκην. ἐπεὶ δὲ Ἀγαμέμνων ἀνῃρέθη, τὴν δὲ Κλυταιμνήστραν ὁ Αἴγισθος ἔγημε καὶ ἐβασίλευσεν, ἄλεκτρον οὖσαν καὶ καταγηρῶσαν παρθένον Ἀργεῖοι Ἠλέκτραν ἐκάλεσαν διὰ τὸ ἀμοιρεῖν ἀνδρὸς καὶ μὴ πεπειρᾶσθαι λέκτρον.

XANTHUS

1

Athenaeus *Doctors at Dinner* [on Heracles]: The more modern poets, according to Megacleides, represent him as going about merely in the guise of a robber, with cudgel, lion-skin, and bow. This fashion was set by Stesichorus of Himera. The lyric poet Xanthus, who comes before Stesichorus, as is testified by Stesichorus himself, does not represent him thus, if we may believe Megacleides, but as he appears in Homer.

2–3 Oresteia

The Same: Stesichorus has drawn a great deal upon Xanthus, for instance upon his *Oresteia* as it is called.

3

Aelian *Historical Miscellany*: The lyric poet Xanthus, who comes before Stesichorus of Himera, says that Electra daughter of Agamemnon was originally called Laodicè. After the murder of her father, when Aegisthus had married Clytemnestra and become king, and Laodicè was likely to die an old maid, the Argives gave her the name of Electra because she remained a virgin.[1]

[1] deriving the name from α- 'not' and λέκτρον 'a bed'

ΣΤΗΣΙΧΟΡΟΥ

Βίος

Sim. *Fr.* 61:

οὕτω γὰρ Ὅμηρος ἠδὲ Στασίχορος ἄεισε λαοῖς.

Plut. *Mus.* 3 [π. Λίνου, Θαμύριδος, Δημοδόκου κ.τ.λ.]· οὐ λελυμένην δ' εἶναι τῶν προειρημένων τὴν τῶν ποιημάτων λέξιν καὶ μέτρον οὐκ ἔχουσαν ἀλλὰ καθάπερ Στησιχόρου τε καὶ τῶν ἀρχαίων μελοποιῶν οἳ ποιοῦντες ἔπη τούτοις μέλη περιετίθεσαν.

Ibid. 7 ὅτι δ' ἐστὶν Ὀλύμπου ὁ Ἁρμάτιος νόμος, ἐκ τῆς Γλαύκου ἀναγραφῆς τῆς Ὑπὲρ τῶν Ἀρχαίων Ποιητῶν μάθοι ἄν τις, καὶ ἔτι γνοίη ὅτι Στησίχορος ὁ Ἱμεραῖος οὔτ' Ὀρφέα οὔτε Τέρπανδρον οὔτ' Ἀρχίλοχον οὔτε Θαλήταν ἐμιμήσατο, ἀλλ' Ὄλυμπον, χρησάμενος τῷ Ἁρματίῳ νόμῳ καὶ τῷ κατὰ δάκτυλον εἴδει, ὅ τινες ἐξ Ὀρθίου νόμου φασιν εἶναι.

Ibid. 12 ἔστι δέ τις Ἀλκμανικὴ καινοτομία (τῶν ῥυθμῶν) καὶ Στησιχόρειος, καὶ αὐταὶ οὐκ ἀφεστῶσαι τοῦ καλοῦ.

Suid. Σαπφώ· . . . γεγονυῖα κατὰ τὴν μβ' Ὀλυμπιάδα, ὅτε καὶ Ἀλκαῖος ἦν καὶ Στησίχορος καὶ Πιττακός.

STESICHORUS

Life

Simonides *Fragment* 61:

For thus have Homer and Stesichorus sung to the peoples.

Plutarch *Music* [on Linus, Thamyris, Demodocus, etc.]: The manner of the poems of the aforesaid poets was not free and without metre, but like those of Stesichorus and the older lyric poets who made epic verse and put it to music.

The Same: We learn that the Harmatian Nome was the work of Olympus from the treatise of Glaucus on *The Ancient Poets*, where we are also informed that the poet imitated by Stesichorus of Himera was neither Orpheus nor Terpander nor Archilochus nor Thaletas, but Olympus, and that Stesichorus made use of the Harmatian Nome and the dactylic form, which according to some authorities comes from the Orthian or High-pitched Nome.

The Same: Innovations in rhythm are ascribed to Alcman, and also to Stesichorus, in both cases without departing from the beautiful manner.

Suidas *Lexicon*: Sappho:— . . . flourished in the 42nd Olympiad (B.C. 612–609), in the time of Alcaeus, Stesichorus,[1] and Pittacus.

[1] cf. Euseb.

Suid. Σιμωνίδης· . . . μετὰ Στησίχορον τοῖς χρόνοις . . . γέγονε δ' ἐπὶ τῆς πεντηκόστης ἕκτης Ὀλυμπιάδος· οἱ δὲ ἐπὶ τῆς ἑξηκόστης δευτέρας γεγράφασι.

Cic. *Rep.* 2. 20 [neque enim Stesichor]us ne[pos ei]us (Hesiodi) ut di[xeru]nt quidam [e]x filia. quo [enim] ille mor[tuus, e]odem [est an]no na[tus Si]moni[des Ol]ympia[de se]xta et quin[qua]gesima.

Tzet. *Vit. Hes.* 18 Ἀριστοτέλης γὰρ ὁ φιλόσοφος . . . ἐν τῇ Ὀρχομενίων Πολιτείᾳ Στησίχορον τὸν μελοποιὸν εἶναί φησιν υἱὸν Ἡσιόδου ἐκ τῆς Κτιμένης αὐτῷ γεννηθέντα τῆς Ἀμφιφάνους καὶ Γανύκτορος ἀδελφῆς, θυγατρὸς δὲ Φηγέως· ὁ δὲ Στησίχορος οὗτος σύγχρονος ἦν Πυθαγόρᾳ τῷ φιλοσόφῳ καὶ τῷ Ἀκραγαντίνῳ Φαλάριδι.

Arist. *Rh.* 2. 1393 b [π. παραδειγμάτων]· λόγος δέ, οἷος ὁ Στησιχόρου περὶ Φαλαρίδος . . . Στησίχορος μὲν γάρ, ἑλομένων στρατηγὸν αὐτοκράτορα τῶν Ἱμεραίων Φάλαριν καὶ μελλόντων φυλακὴν διδόναι τοῦ σώματος, τἄλλα διαλεχθεὶς εἶπεν αὐτοῖς λόγον, ὡς ἵππος κατεῖχε λειμῶνα μόνος, ἐλθόντος δ' ἐλάφου καὶ διαφθείροντος τὴν νομήν, βουλόμενος τιμωρήσασθαι τὸν ἔλαφον ἠρώτα τὸν ἄνθρωπον εἰ δύναιτ' ἂν μετ' αὐτοῦ κολάσαι τὸν ἔλαφον, ὁ δ' ἔφησεν, ἐὰν λάβῃ χαλινὸν καὶ αὐτὸς ἀναβῇ ἐπ' αὐτὸν ἔχων ἀκόντια· συνομολογήσαντος δὲ καὶ ἀναβάντος, ἀντὶ τοῦ τιμωρήσασθαι αὐτὸς ἐδούλευσεν ἤδη τῷ ἀνθρώπῳ. 'Οὕτω δὲ καὶ ὑμεῖς' ἔφη 'ὁρᾶτε μὴ βουλόμενοι

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[1] *or* was born [2] cf. Euseb. [3] cf. Ibid. 19, Procl. Hes. *Op.* 263

Suidas *Lexicon*: Simonides: — . . . In point of time he comes next to Stesichorus . . . He flourished[1] in the 56th Olympiad (556–553), though some authorities have assigned him to the 62nd (532–529).

Cicero *Republic*: Stesichorus cannot have been Hesiod's grandson through his daughter as some authorities declare. For the year of his death was that of the birth of Simonides, in the 56th Olympiad (556–553).[2]

Tzetzes *Life of Hesiod*: Aristotle the philosopher . . . in the *Constitution of Orchomenus* declares that Stesichorus the lyric poet was the son of Hesiod by Ctimenè sister of Amphiphanes and Ganyetor and daughter of Phegeus. But this Stesichorus was a contemporary of Pythagoras the philosopher and Phalaris of Agrigentum.[3]

Aristotle *Rhetoric* [on examples]: And secondly there is the fable, such as that of Stesichorus about Phalaris . . . For Stesichorus, when the Himeraeans elected Phalaris general with unlimited powers and proposed to give him a bodyguard, made a speech to them at the end of which he told them the following fable: A horse who had a meadow all to himself, found his title disputed by a stag who came and destroyed the pasturage. Desiring to avenge himself, he begged the man's help to punish the stag, which the man promised him if he would take bit and bridle of him and let him mount him javelins in hand. The bargain struck, the man got on his back: but the horse immediately found that he had received not vengeance on the stag but servitude to the man. 'Even so you,' said Stesichorus, 'should

τοὺς πολεμίους τιμωρήσασθαι ταὐτὸ πάθητε τῷ ἵππῳ· τὸν μὲν γὰρ χαλινὸν ἔχετε ἤδη, ἑλόμενοι στρατηγὸν αὐτοκράτορα· ἐὰν δὲ φυλακὴν δῶτε καὶ ἀναβῆναι ἐάσητε, δουλεύσετε ἤδη Φαλάριδι.'

Arist. *Rh.* 2. 1395 a [π. παραδειγμάτων]· ἁρμόττει δ' ἐν τοῖς τοιούτοις . . . τὰ αἰνιγματώδη, οἷον εἴ τις λέγει ὅπερ Στησίχορος ἐν Λοκροῖς εἶπεν, ὅτι οὐ δεῖ ὑβριστὰς εἶναι, ὅπως μὴ οἱ τέττιγες χαμόθεν ᾄδωσιν.

Steph. Byz. Μάταυρος· πόλις Σικελίας Λοκρῶν κτίσμα· ὁ πολίτης Μεταυρῖνος. Στησίχορος Εὐφήμου παῖς Μεταυρῖνος γένος ὁ τῶν μελῶν ποιητής.

Plut. *Phaedr.* 244 a . . . Στησιχόρου τοῦ Εὐφήμου, Ἱμεραίου.

Him. Schenkl *Herm.* 1911 τὴν δὲ Ἱμέραν[1] τὴν Σικελικὴν οὐκ ἐλευθέραν ποιεῖ μόνον τῶν τυράννων ἀλλὰ καὶ λόγοις κοσμεῖ Στησιχόρος.

Plin. *N. H.* 2. 9 [de defectibus solis et lunae]: . . . viri ingentes (Thales et Hipparchus) supraque mortalium naturam, tantorum luminum lege deprehensa, et misera hominum mente absoluta, in defectibus siderum[2] scelera aut mortem aliquam pavente; quo in metu fuisse Stesichori et Pindari vatum sublimia ora palam est deliquio solis.

[1] ms χίμαιραν [2] *siderum* after *aliquam* in mss

[1] Conon 42 gives a variant of the story making the would-be tyrant Gelon; cf. Demetr. *Eloc.* 99 [2] instead of the trees, these being destroyed by an external foe: cf. Ibid. 3. 1412 a, Philod. *Mus.* 1. p. 18 Kemke; ascribed to Dionysius

beware lest your desire to be avenged on your enemies bring you into a similar plight. You are bridled now by choosing a dictator; if you give him a bodyguard and allow him to get on your back, you will quickly find yourselves the slaves of Phalaris.'[1]

Aristotle *Rhetoric* [on examples]: Such cases are met by enigmatic remarks, for instance that of Stesichorus to the Locrians that they must not prove wantons, or the crickets would chirp from the ground.[2]

Stephanus of Byzantium *Lexicon*: Mataurus:—a city of Sicily[3] of Locrian foundation: the ethnic adjective is *Mataurine*. Stesichorus son of Euphemus the lyric poet was a Mataurine by birth.[4]

Plato *Phaedrus*: . . . Stesichorus son of Euphemus, the Himeraean.

Himerius *Declamations*: Sicilian Himera is not only freed of tyrants but adorned with words, by Stesichorus.

Pliny *Natural History* [on eclipses]: . . . Great men were they indeed (Thales and Hipparchus), great beyond mortal greatness, to have grasped the law of these mighty luminaries and freed the miserable human mind from the apprehension it felt, at their eclipse, of crimes or a death; an apprehension expressed, we know, by the sublime lips of poets like Stesichorus and Pindar when they saw an eclipse of the sun.[5]

by Demetr. *Eloc.* 99 [3] really Calabria [4] cf. Paus. 3. 19
[5] (Ginzel 2 p. 525 gives 4 notable eclipses of the sun between the total eclipses of 585 and 463, of which one (557) was total

Mar. Par. 50 ἀφ' οὗ Αἰσχύλος ὁ ποιητὴς τραγῳδίᾳ πρῶτον ἐνίκησε καὶ Εὐριπίδης ὁ ποιητὴς ἐγένετο καὶ Στησίχορος ὁ ποιητὴς εἰς τὴν Ἑλλάδα ἀ[φίκετ]ο ἔτη ΗΗΔΔΔΙΙ ἄρχοντος Ἀθήνησι Φιλοκράτους.

Ibid. 73 ἀφ' οὗ Στησίχορος ὁ Ἱμεραῖος ὁ δεύτερος ἐνίκησεν Ἀθήνησιν καὶ οἰκίσθη Μεγάλη πόλις . . .

Poll. 9. 100 [π. τοῦ ἀστραγαλίζειν]· καὶ μὴν καὶ Στησίχορος ἐκαλεῖτό τις παρὰ τοῖς ἀστραγαλίζουσιν ἀριθμὸς ὃς ἐδήλου τὰ ὀκτώ· τὸν γὰρ ἐν Ἱμέρᾳ τοῦ ποιητοῦ τάφον ἐξ ὀκτὼ πάντων συντεθέντα πεποιηκέναι τὴν 'Πάντ' ὀκτώ' φασι παροιμίαν.

Luc. *Macr.* 26 Ἀνακρέων δὲ ὁ τῶν μελῶν ποιητὴς ἔζησεν ἔτη πέντε καὶ ὀγδοήκοντα, καὶ Στησίχορος δὲ ὁ μελοποιὸς ταὐτά.

Suid. ἐπιτήδευμα· ἄσκησις, μάθησις. Ἱκανὸς ὄνομα, λῃστὴς τὸ ἐπιτήδευμα· ὃς ἀνεῖλεν Αἰσχύλον τὸν αὐλητὴν καὶ Στησίχορον τὸν κιθαρῳδόν.

Phot. πάντα ὄκτω· οἱ μὲν Στησίχορόν φασιν ἐν Κατάνῃ ταφῆναι πολυτελῶς πρὸς ταῖς ἀπ' αὐτοῦ Στησιχορείοις πύλαις λεγομέναις· καὶ τοῦ μνημείου ἔχοντος ὀκτὼ κίονας καὶ ὀκτὼ βαθμοὺς καὶ ὀκτὼ γωνίας· οἱ δὲ ὅτι Ἀλήτης κατὰ χρησμὸν τοὺς Κορινθίους συνοικίζων ὀκτὼ φύλας ἐποίησεν τοὺς πολίτας καὶ ὀκταμερῆ τὴν πόλιν.

Suid. Στησίχορος· Εὐφόρβου ἢ Εὐφήμου· ὡς δὲ ἄλλοι, Εὐκλείδου ἢ Ὑέτους ἢ Ἡσιόδου· πόλεως

The *Parian Chronicle*: From the year when the poet Aeschylus first won with a tragedy and the poet Euripides was born, and when the poet Stesichorus arrived in Greece 232 years, being the archonship of Philocrates at Athens (B.C. 485).

The Same: From the year when Stesichorus of Himera, the second, won at Athens, and Megalopolis was founded . . .[1]

Pollux *Vocabulary* [on dicing]: Moreover in dicing, the throw which amounted to eight was called *Stesichorus*; for the proverb 'Eight all' is said to have come from the tomb of that poet at Himera, every feature of which was eightfold.[2]

Lucian *Longevity*: The lyric poet Anacreon lived 85 years and the lyrist Stesichorus the same.

Suid. ἐπιτήδευμα:—'profession, calling.' Compare 'Hicanus [*able*] by name, robber by trade'; this is the man who killed Aeschylus the flute-player and Stesichorus the singer to the lyre.

Photius *Lexicon*: Eight all:—We are told that Stesichorus was buried sumptuously at Catana near the gate called after him Stesichorus, and the proverb arose from the monument's having eight columns, eight steps (or bases), and eight corners. Another explanation is, that when Aletes, in obedience to an oracle, made Corinth a city he established the citizens in eight tribes and the city in eight parts.[3]

Suidas *Lexicon*: Stesichorus:—Son of Euphorbus or Euphemus, or according to yet other authorities, of Eucleides, or again of Hyetes, or of Hesiod; his

[1] incomplete; but the date must be B.C. 370 or 369 [2] cf. Eust. *Od.* 1397 [3] Suid. πάντα ὀκτώ

Ἱμέρας τῆς Σικελίας. καλεῖται γοῦν Ἱμεραῖος· οἱ δὲ ἀπὸ Ματαυρίας τῆς ἐν Ἰταλίᾳ· οἱ δὲ ἀπὸ Παλλαντίου τῆς Ἀρκαδίας φυγόντα αὐτὸν ἐλθεῖν φασιν εἰς Κατάνην κἀκεῖ τελευτῆσαι καὶ ταφῆναι πρὸ τῆς πύλης, ἥτις ἐξ αὐτοῦ Στησιχόρειος προσηγόρευται. τοῖς δὲ χρόνοις ἦν νεώτερος Ἀλκμᾶνος τοῦ λυρικοῦ, ἐπὶ τῆς λζʹ Ὀλυμπιάδος γεγονώς. ἐτελεύτησε δὲ ἐπὶ τῆς νϛʹ. εἶχε δὲ ἀδελφὸν γεωμετρίας ἔμπειρον Μαμερτῖνον καὶ ἕτερον Ἡλιάνακτα νομοθέτην. γέγονε δὲ λυρικός. καὶ ἔστιν αὐτοῦ τὰ ποιήματα Δωρίδι διαλέκτῳ ἐν βιβλίοις κϛʹ. φασὶ δὲ αὐτὸν γράψαντα ψόγον Ἑλένης τυφλωθῆναι, πάλιν δὲ γράψαντα Ἑλένης ἐγκώμιον ἐξ ὀνείρου τὴν Παλινῳδίαν ἀναβλέψαι· ἐκλήθη δὲ Στησίχορος ὅτι πρῶτος κιθαρῳδίας χορὸν ἔστησεν· ἐπεί τοι πρότερον Τεισίας ἐκαλεῖτο.

A. P. 7. 75: εἰς Στησίχορον· Ἀντιπάτρου·

Στασίχορον, ζαπληθὲς ἀμετρήτου[1] στόμα Μούσης
  ἐκτέρισεν Κατάνας αἰθαλόεν δάπεδον,
οὗ κατὰ Πυθαγόρου φυσικὰν φάτιν ἁ πρὶν Ὁμήρου
  ψυχὰ ἐνὶ στέρνοις δεύτερον ᾠκίσατο.

Cic. *Verr.* 2. 2. 35 Himera deleta, quos cives belli calamitas reliquos fecerat, ii sese Thermis collocarant in eiusdem agri finibus neque longe ab

[1] Brunck: mss -ον

[1] cf. *fr.* 9 [2] called Mamertius by Hero 4. 108 [3] according to Wil. the conflicting evidence seems to indicate the existence of three poets called S.: (1) S. of Himera temp Phalaris, (2) Teisias son of Euphemus of Locri called (after

city Himera in Sicily; for he is called the Himeraean; or according to another account, Matauria in Italy. Others say that he went to Catana when banished from Pallantium[1] in Arcadia, and there died, and was buried before the gate which is called after him. In date he is later than the lyric poet Alcman, for he was born in the 37th Olympiad (B.C. 632–629) and died in the 56th (556–553). He had two brothers, one Mamertinus[2] a geometer, and the other Helianax a lawgiver. He was a lyric poet. His poems are in the Doric dialect and in 26 Books. It is said that for writing abuse of Helen he was struck blind, but received his sight again on writing an encomium of her in obedience to a dream. This encomium is known as the *Palinode*. He was called Stesichorus because he first set up choruses of singers to the lyre, his original name being Teisias.[3]

Palatine Anthology: On Stesichorus; by Antipater: The smoky plain of Catana hath given burial to that copious mouthpiece of an immeasurable muse, Stesichorus, in whose breast, so runs the philosophic rede of Pythagoras, the soul that had been Homer's found a second dwelling-place.[4]

Cicero *Orations against Verres*: When Himera was destroyed, as many of the citizens as were left by the calamity of war had gathered at Thermae, within the confines of the same district and not far from their

him?) S., who migrated to Greece in 485 (wrongly called of Himera), (3) a poet calling himself S. of Himera who 'won at Athens' in 369; it is perh. better (with Vürtheim) to reject the evidence of the Parian Chronicle and combine (1) and (2) under S. of Locri (called of Himera because he lived there) c. 640–560 [4] cf. Ibid. 9. 571 (see vol. i. p. 164)

oppido antiquo. hi se patrum fortunam ac dignitatem recuperare arbitrabantur, cum illa maiorum ornamenta in eorum oppido collocabantur. erant signa ex aere complura: in his mira pulchritudine ipsa Himera, in muliebrem figuram habitumque formata, ex oppidi nomine et fluminis. erat etiam Stesichori poetae statua senilis incurva cum libro, summo, ut putant, artificio facta; qui fuit Himerae, sed et est et fuit tota Graecia summo propter ingenium honore et nomine.

Inscr. Gr. 14. 1213[1] Hermae fragmentum Tibure repertum:

[Σ]τησίχορ[ος Ε]ὐκλείδο[υ Ἱ]μεραῖο[ς]

Ath. 14. 638 e

Plin. *N. H.* 10. 43 [de lusciniae cantu]: breviterque omnia tam parvulis in faucibus, quae exquisitis tibiarum tormentis ars hominum excogitavit; ut non sit dubium hanc suavitatem praemonstratam efficaci auspicio, cum in ore Stesichori cecinit infantis.

Amm. Marc. 38. 4 . . . destinatum poenae Socratem coniectumque in carcerem perrogasse quendam scite lyrici carmen Stesichori modulantem, ut id agere doceretur dum liceret, interroganteque musico quid ei poterit hoc prodesse, respondisse 'ut aliquid sciens amplius e vita discedam.'

[1] cf. Ibid. 14. 2414. 53

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[1] cf. *Anth. Pal.* 2. 128 [2] the resemblance to the story of Solon and Sappho is perh. not accidental (vol. i. p. 140)

former home. These thought to be recovering the fame and fortune of their fathers by gathering in the new town the ancestral embellishments of the old. Among these was a number of bronze statues, including one of Himera herself, represented in the shape and dress of a woman, bearing the name of the town and the river upon which it stood, and also a statue of Stesichorus as an old man bending over a book, a masterpiece of art, they tell us, representing a man who dwelt indeed at Himera, but enjoyed through his genius a great and still living reputation in every part of Greece.

Greek Inscriptions: A fragment of a herm found at Tibur:

Stesichorus son of Eucleides of Himera.

Athenaeus *Doctors at Dinner* (see Simonides *Life* below).

Pliny *Natural History* [on the song of the nightingale]: In a word, that tiny mouth contains all that the ingenuity of human art has been able to derive from the elaborate intricacies of flute-playing, and it is beyond all doubt that a sweetness as of this bird's song was plainly foretold when she sang upon the lips of the infant Stesichorus.[1]

Ammianus Marcellinus *History*: The story goes that Socrates, when awaiting in prison the execution of his sentence, heard a man perform with some skill a song of the lyric poet Stesichorus, and begged him to teach it him that he might sing it before it was too late, and when the musician asked him what could be the use of it replied 'I want to die knowing something more.'[2]

Hor. *Od.* 4. 9. 8:

non, si priores Maeonius tenet
sedes Homerus, Pindaricae latent
Ceaeque et Alcaei minaces
Stesichorique graves Camenae.

Stat. Silv. 5. 3. 154:

Stesichorusque ferox

[Longin.] *Subl.* 13. 3 μόνος Ἡρόδοτος Ὁμηρικώτατος ἐγένετο; Στησίχορος ἔτι πρότερον, ὅ τε Ἀρχίλοχος, πάντων δὲ τούτων μάλιστα ὁ Πλάτων, ἀπὸ τοῦ Ὁμηρικοῦ κείνου νάματος εἰς αὐτὸν μυρίας ὅσας παρατροπὰς ἀποχετευσάμενος.

Dion. Hal. *Cens. Vet.* 2. 7 ὅρα δὲ καὶ Στησίχορον ἔν τε τοῖς ἑκατέρου τῶν προειρημένων (Πινδάρου καὶ Σιμωνίδου) πλεονεκτήμασι κατορθοῦντα, οὐ μὴν ἀλλὰ καὶ ὧν ἐκεῖνοι λείπονται κρατοῦντα· λέγω δὲ τῆς μεγαλοπρεπείας τῶν κατὰ τὰς ὑποθέσεις πραγμάτων, ἐν οἷς τὰ ἤθη καὶ τὰ ἀξιώματα τῶν προσώπων τετήρηκεν.

Id. *Comp.* 19 οἱ μὲν οὖν ἀρχαῖοι μελοποιοί, λέγω δὲ Ἀλκαῖόν τε καὶ Σαπφώ, μικρὰς ἐποιοῦντο στροφάς . . . οἱ δὲ περὶ Στησίχορόν τε καὶ Πίνδαρον μείζους ἐργασάμενοι τὰς περιόδους εἰς πολλὰ μέτρα καὶ κῶλα διένειμαν αὐτὰς οὐκ ἄλλου τινὸς ἢ τῆς μεταβολῆς ἔρωτι.

Ibid. 24 τῶν δ' ἄλλων ὅσοι τὴν αὐτὴν μεσότητα ἐπιτήδευσαν, ὕστεροι μὲν Ὁμήρου μακρῷ παρ' ἐκεῖνον ἐξεταζόμενοι φαίνοιντ' ἄν, καθ' ἑαυτοὺς δὲ εἰ θεωροίη τις αὐτούς, ἀξιοθεατοί, μελοποιῶν μὲν Στησίχορός τε καὶ Ἀλκαῖος,

Horace *Odes*: Albeit Maeonian Homer takes the higher place, the Muses of Pindar and of Ceos, of Alcaeus with her menaces, of Stesichorus with her stately ways, nevertheless shine bright and clear.

Statius *Silvae*:

and proud Stesichorus

[Longinus] *On the Sublime*: Can Herodotus alone be called 'most Homeric'? Rather was there Stesichorus before him, and Archilochus; and more than all these Plato, who drew off rills innumerable from that Homeric spring.[1]

Dionysius of Halicarnassus *Criticism of the Ancient Writers*: Take Stesichorus. While he makes his mark with the same superior characteristics as both the aforesaid authors (Pindar and Simonides), he succeeds where they are wanting, and that is in the grandeur of the setting of his theme, in which he always has an eye to the characters and stations of his *dramatis personae*.

The Same *Literary Composition*: The older lyric poets, by which I mean Alcaeus and Sappho, wrote in short stanzas . . . while poets like Stesichorus and Pindar made their sentences longer and distributed them among many various metres and lines, simply from a desire for variety.

The Same: Of the others, those who practised the same golden mean may indeed appear to come a long way behind Homer when compared with him, but if they are examined on their own merits will be found worthy of study. Among lyric poets I would instance Stesichorus and Alcaeus, among writers of

[1] cf. Dio Chrys. 55 p. 559

τραγῳδοποιῶν δὲ Σοφοκλῆς, συγγραφέων δὲ Ἡρόδοτος . . . τούτων γὰρ ἑτέρους εὑρεῖν ἀμήχανον ἄμεινον κεράσαντα τοὺς λόγους.

Quint. 10. 1. 62 Novem vero Lyricorum longe Pindarus princeps . . . Stesichorus quam sit ingenio validus materiae quoque ostendunt, maxima bella et clarissimos canentem duces et epici carminis onera lyra sustinentem. reddit enim personis in agendo simul loquendoque debitam dignitatem, ac si tenuisset modum, videtur aemulari proximus Homerum potuisse; sed redundat atque effunditur, quod ut est reprehendendum, ita copiae vitium est.

Suid. *θέμις· τὸ δίκαιον. καὶ Αἰλιανός· 'Εἰ θέμις καὶ τῷ Ἱμεραίῳ πρὸς Ὅμηρον τὸ ὄμμα ἀνατείνειν.'*

Hermog. *π. ἰδ.* 3. 322 Walz *ταῦτά τοι καὶ ὁ Στησίχορος σφόδρα ἡδὺς εἶναι δοκεῖ διὰ τὸ πολλοῖς χρῆσθαι τοῖς ἐπιθέτοις.*

Ath. 14. 620 c *Χαμαιλέων δὲ ἐν τῷ Περὶ Στησιχόρου καὶ μελῳδηθῆναί φησιν οὐ μόνον τὰ Ὁμήρου, ἀλλὰ καὶ τὰ Ἡσιόδου καὶ Ἀρχιλόχου, ἔτι δὲ Μιμνέρμου καὶ Φωκυλίδου.*

Cic. *Att.* 2. 9 si vero quae de me pacta sunt ea non servantur, in caelo sum, ut sciat hic noster Hierosolymarius traductor ad plebem quam bonam meis putissimis orationibus gratiam rettulerit, quarum exspecta divinam *παλινῳδίαν.*

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[1] that Clodius when made a tribune of the people by Pompey would take no steps against Cicero [2] Pompey, who took Jerusalem B.C. 63

tragedy Sophocles, among historians Herodotus . . . For it would be well-nigh impossible to find better exponents than these of the art of composition.

Quintilian *Elements of Oratory*: Among the nine lyric poets Pindar stands easily first . . . The strength of Stesichorus' genius is shown among other things by his subject-matter. He sings of great wars and famous chieftains, sustaining all the weight of epic poetry with a lyre. Indeed he gives his characters the dignity that belongs to them both in speech and action, and if he had only kept within proper bounds might well have been counted a good second to Homer; but he is redundant and extravagant, though indeed these are the faults of a well-stored mind.

Suidas *Lexicon*: θέμις:—Justice. Compare Aelian: 'If it is just for the man of Himera to raise his eyes to Homer.'

Hermogenes *Kinds of Style*: Herein Stesichorus too appears to give peculiar pleasure by his frequent use of epithets.

Athenaeus *Doctors at Dinner*: Chamaeleon in his treatise *On Stesichorus* declares that not only Homer's verse was sung to music, but that of Hesiod and Archilochus, and even that of Mimnermus and Phocylides.

Cicero *Letters to Atticus*: If this compact with me is not being kept,[1] then I hug myself to think how our gallant Jerusalemite plebeian-maker [2] will know what a fine return he has made me for my brilliant orations in his behalf, to which you may now expect a super-palinode.

Suid. παλινοδία· ἐναντία ὁδός· παλινῳδία δὲ ἐναντία ᾠδή, ἢ τὸ τὰ ἐνάντια εἰπεῖν τοῖς προτέροις· καὶ ῥῆμα παλινῳδῶ· καὶ παροιμία ᾄδων παλινῳδίαν.

Macarius *Paroem.* 2. 210 Στησίχορος παλινῳδίαν ᾄδει· ἐπὶ τῶν μεταβαλλομένων ἐπὶ τοῖς βελτίοσιν.

Suid. τρία Στησιχόρου· στροφήν, ἀντίστροφον, ἐπῳδόν. ἐπῳδικὴ γὰρ πᾶσα ἡ τοῦ Στησιχόρου ποίησις. καὶ τὸν τελέως ἄμουσόν τε καὶ ἀπαίδευτον λοιδοροῦντες ἔφασκον ἂν οὐδὲ τρία τὰ Στησιχόρου εἰδέναι.

See also Serv. *Cent. Metr. Gr. Lat.* 4. 458 ff., Anon. Ibid. 6. 623, Plot. Ibid. 541, Gal. *Plat. et Hipp.* 309 M, Luc. *V. H.* 2. 15, Dio Chr. *Or.* 2. 25, Synes. *Ins.* fin., Cic.

ΣΤΗΣΙΧΟΡΟΥ ΜΕΛΩΝ

1–4 Ἆθλα ἐπὶ Πελίᾳ

E.M. 544. 4 (with *E. Sorb.*, *E. Gud.*, Suid.) Κύλλαρος· ἵππος Κάστορος, παρὰ τὸ κέλλειν, ὁ ταχύς· Στησίχορος ἐν τοῖς ἐπὶ Πελίᾳ[1] Ἄθλοις τὸν μὲν Ἑρμῆν δεδωκέναι φησὶ τοῖς Διοσκούροις Φλόγεον καὶ Ἅρπαγον ὠκέα τέκνα Ποδάργης, Ἥραν δὲ Ξάνθον καὶ Κύλλαρον.

Ἑρμᾶς μὲν Φλόγεον <σφιν> ἔδωκε καὶ
  Ἅρπαγον ὠκέα τέκνα Ποδάργας,
Ἥρα δὲ Ξάνθον καὶ Κύλλαρον

[1] mss ἐπιπελίοις

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[1] in the inscr. on the book held by the seated aulode on the Naucratis vase *J. H. S.* 1905 p. 121, στησίχορον ὕμνον ἄγεισαι, the word is apparently merely an epithet, not the poet's

Suidas *Lexicon*: παλινοδία:—a return journey; but παλινῳδία means a return or counter song, or saying the opposite to what one has said; the verb is παλινῳδῶ; and there is a proverb 'singing a palinode or recantation.'

Macarius *Proverbs*; Stesichorus sings a palinode: used of those who change their minds for the better.

Suidas *Lexicon*: The three of Stesichorus:—strophè, antistrophè, and epode; because all the poetry of Stesichorus was epodic. And when the ancients wanted to abuse an uncultivated man they said that he didn't know even the three of Stesichorus.

de Sen. 23, *Ox. Pap.* 2. p. 59, Sch. Pind. *I.* 1. 11, Sch. Eur. *Phoen.* 166, Philod. *Mus.* 18. 35, 87. 8, Ibyc. p. 78.[1]

THE POEMS OF STESICHORUS[2]

1–4 The Funeral Games of Pelias

Etymologicum Magnum (and other sources): Cyllarus [or Bow-legs]:—the horse of Castor, from κέλλειν to drive (ashore), 'the swift one.' Compare Stesichorus in the *Funeral Games of Pelias:*

Of Hermes had they Flame-bright and Snatcher the children of Whitefoot, and of Hera Bayard and Bow-legs.[3]

name: for a possible Stesichorean *Hymn* cf. Sch. Ar. *Nub.* 967, Clem. Al. *Str.* 1. 16. 78. 5, and fr. 97 below [2] arranged in antiquity in 26 Books, some of the poems occupying more than one Book [3] they: the Dioscuri (Suid.), competing in the horse-race

2, 3

Ath. 4. 172 d πεμμάτων δὲ πρῶτόν φησι μνημονεῦσαι Πανύασσιν Σέλευκος, ἐν οἷς Περὶ τῆς παρ' Αἰγυπτίοις Ἀνθρωποθυσίας διηγεῖται, πολλὰ μὲν ἐπιθεῖναι λέγων πέμματα, πολλὰς δὲ νοσσίδας ὄρνεις, προτέρου Στησιχόρου ἢ Ἰβύκου ἐν τοῖς Ἄθλοις ἐπιγραφομένοις εἰρηκότος φέρεσθαι κ.τ.λ.

φέρεσθε τὰ παρθενόδωρα,
σασαμίδας[1] χόνδρον τε καὶ ἐγκρίδας ἄλλα τε
πέμματα καὶ μέλι χλωρόν.

ὅτι δὲ τὸ ποίημα τοῦτο Στησιχόρου ἐστὶν ἱκανώτατος μάρτυς Σιμωνίδης ὁ ποιητής, ὃς περὶ τοῦ Μελεάγρου τὸν λόγον ποιούμενός φησιν (*fr.* 61): 'οὕτω γὰρ Ὅμηρος ἠδὲ Στησίχορος ἄεισε λαοῖς.' ὁ γὰρ Στησίχορος οὕτως εἴρηκεν ἐν τῷ προκειμένῳ ᾄσματι τοῖς Ἄθλοις·

θρῴσκων μὲν ἄρ' Ἀμφιάραος, ἄκοντι δὲ νίκασεν
Μελέαγρος.[2]

4

Zenob. *Paroem.* 1. 173:

χειροβρῶτι δεσμῷ·

τοῖς πυκτικοῖς ἱμᾶσι διὰ τὸ τὰς σάρκας διακόπτειν καὶ ἀναλίσκειν· βέλτιον δὲ τὸν δεσμὸν ἀκούειν τὸν ἀποβιβρῴσκοντα τὼ χεῖρε· ἐδέθη γὰρ ἔν τινι πέτρᾳ ἡ Τυρώ.[3] Στησίχορος ἐν ἀρχῇ[4] τῶν ἐπὶ Πελίᾳ Ἄθλων.

5–10 Γηρυονηΐς

Str. 3. 148 ἐοίκασι δὲ οἱ παλαιοὶ καλεῖν τὸν Βαῖτιν Ταρτησσόν, τὰ δὲ Γάδειρα καὶ τὰς πρὸς αὐτὴν νήσους Ἐρύθειαν· διόπερ οὕτως

[1] Kleine-Cas: mss φέρεσθαι (rightly) and τῇ παρθένῳ δωρεὰς ἀσαμίδας [2] ἄρ' Kleine: mss γὰρ [3] *B*; T. was mother of Pelias: mss ἐδεήθη and πετραίᾳ [4] Schn.: mss εὐναρχεῖν

2, 3

Athenaeus *Doctors at Dinner*:[1] Cakes, according to Seleucus, are first mentioned by Panyassis in his *Account of the Human Sacrifices in Egypt*, in which he says that they offered many a cake and many a capon, although Stesichorus or Ibycus had written before him in the work called *Funeral Games*:

Bring your maid-gifts, sesame-cakes, groats, sweet-oil cakes, cakes of all sorts, and with them yellow honey.[2]

Note here that there is excellent authority for ascribing that poem to Stesichorus rather than Ibycus, namely the poet Simonides where he says in a passage about Meleager [and the spear-throwing] 'So Homer and Stesichorus sang to the peoples.' For in the poem in question Stesichorus says:

In the leap the victor was Amphiaraüs, and in the javelin Meleager.

4

Zenobius *Proverbs*:

arm-gnawing bonds:

boxing-thongs, because they cut and wear the flesh; or more probably the bonds [or the bondage] that eat away the arms [or the hands]: for Tyro was bound [or imprisoned] in a rocky place; Stesichorus at the beginning of the *Funeral Games of Pelias*.

5–10 The Tale of Geryon

Strabo *Geography*: The ancients appear to call Baetis Tartessus, and Gadeira and the islands near it Erytheia;

[1] cf. Ath. 14. 645 e (Στησίχορος) [2] prob. from description of the wedding of Admetus and Alcestis

εἰπεῖν ὑπολαμβάνουσι Στησίχορον περὶ τοῦ Γηρύονος βουκόλου[1] δίοτι γεννηθείη

. . . σχεδὸν ἀντιπέρας κλεινᾶς Ἐρυθείας
Ταρτησσοῦ ποταμοῦ παρὰ παγὰς ἀπείρονας
ἀργυρορίζους
ἐν κευθμῶνι πέτρας[2]

6

Sch. Hes. *Theog.* 287 ἔστι δὲ ὁ Γηρυονεὺς ἐκ Καλλιρρόης τῆς Ὠκεανοῦ καὶ Χρυσάορος. Στησίχορος δὲ ἓξ χεῖρας ἔχειν φησὶ καὶ ἓξ πόδας καὶ ὑπόπτερον εἶναι.

e. g. ἑξάχερ' ἑξαπόδαν θ' ὑπόπτερόν τε[3]

7

Ath. 11. 499 a Στησίχορος δὲ τὸ παρὰ Φόλῳ τῷ Κενταύρῳ ποτήριον σκύφειον δέπας καλεῖ ἐν ἴσῳ τῷ σκυφοειδές· λέγει δ' ἐπὶ τοῦ Ἡρακλοῦς·

σκύφειον δὲ λαβὼν δέπας ἔμμετρον ὡς τριλά-
γυνον
πί' ἐπισχόμενος, τό ῥά οἱ παρέθηκε Φόλος
κεράσας.[4]

8

Ibid. 11. 781 a (p. 16 Kaib.) τὸν δὲ Ἥλιον ὁ Στησίχορος ποτηρίῳ διαπλεῖν φησι τὸν Ὠκεανόν· ᾧ καὶ τὸν Ἡρακλέα περαιωθῆναι ἐπὶ τὰς Γηρυόνου βόας ὁρμῶντα.

Ibid. 469 e ὅτι δὲ καὶ ὁ Ἥλιος ἐπὶ ποτηρίου διεκομίζετο ἐπὶ τὴν δύσιν Στησίχορος μὲν οὕτως φησίν·

Ἀέλιος[5] δ' Ὑπεριονίδας δέπας ἐσκατέβαινεν
χρύσεον, ὄφρα δι' Ὠκεάνοιο περάσας
ἀφίκοιθ' ἱερᾶς ποτὶ βένθεα νυκτὸς ἐρεμνᾶς
ποτὶ ματέρα κουριδίαν τ' ἄλοχον παῖδάς τε
φίλους·
ὁ δ' ἐς ἄλσος ἔβα δάφναισι κατάσκιον ποσὶν
παῖς Διός.[6]

[1] Kramer: mss βουκολίου [2] Herm: mss κευθμὼν πέτραις [3] *E*, cf. Luc. *Tox.* 62, M. Plot. *Gr. Lat.* 6. 544 [4] mss

and so they understand Stesichorus where he says that the keeper of Geryon [Eurytion] was born

hard over against the famous Erytheia, beside the never-ending silver-rooted [1] waters of Tartessus, in the hold of a rock

6

Scholiast on Hesiod's *Theogony*: Geryon is the son of Chrysaor and Callirrhoë daughter of Oceanus; Stesichorus calls him

six-handed and six-footed and with wings

7 [2]

Athenaeus *Doctors at Dinner*: Stesichorus calls the wine-cup used at Pholus' the Centaur's a cuppy—that is a cup-like—bowl. He says of Heracles:

The cuppy bowl three flagons deep which Pholus mixed and put before him, he took, put to his lips, and drank.

8

The Same: According to Stesichorus the Sun crosses the ocean in a cup, and in the same cup Heracles passed over on his way to get the cattle of Geryon.[3]

The Same: Of the Sun's passage to his setting upon a cup we thus learn from Stesichorus:

Then went Helios son of Hyperion down into his golden goblet for to cross the Ocean and come to the deeps of sacred murky night, unto mother and wedded wife and children dear; and the son of Zeus [4] went afoot into the laurel-shaded grove.

[1] whose source is near the silver-mines [2] cf. Ath. 11. 499 e [3] cf. Eust. 1632. 23 [4] prob. Heracles

σκυφίον κεράσας: perh. κεράσσας [5] mss ἅλιος: Kaib. ἆμος δ': Garrod ἅλιον [6] ποσὶν B: mss ποσσὶ

9

Paus. 8. 3. 2 [π. Ἀρκαδίας]· Παλλαντίου μὲν δὴ καὶ ὁ Στησίχορος ὁ Ἱμεραῖος ἐν Γηρυονηίδι ἐποιήσατο μνήμην.

10

Sch. Ap. Rh. 1. 211 . . . Στησίχορος δὲ ἐν τῇ Γηρυονίδι καὶ νῆσόν τινα ἐν τῷ Ἀτλαντικῷ πελάγει

Σαρπαδονίαν[1]

φησίν.

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11 Δάφνις

Ael. *V.H.* 10. 18 Δάφνιν τὸν βουκόλον λέγουσιν οἱ μὲν ἐρώμενον Ἑρμοῦ, ἄλλοι δὲ υἱόν· τὸ δὲ ὄνομα ἐκ τοῦ συμβάντος σχεῖν. γενέσθαι μὲν αὐτὸν ἐκ Νύμφης, τεχθέντα δὲ ἐκτεθῆναι ἐν δάφνῃ. τὰς δ' ὑπ' αὐτοῦ βουκολουμένας βοῦς φασιν ἀδελφὰς γεγονέναι τῶν Ἡλίου, ὧν Ὅμηρος ἐν Ὀδυσσείᾳ μέμνηται. βουκολῶν δὲ κατὰ τὴν Σικελίαν ὁ Δάφνις, ἠράσθη αὐτοῦ Νύμφη μία, καὶ ὡμίλησε καλῷ ὄντι καὶ νέῳ καὶ πρῶτον ὑπηνήτῃ, ἔνθα τοῦ χρόνου ἡ χαριεστάτη ἐστὶν ἥβη τῶν καλῶν μειρακίων, ὥς που φησι καὶ Ὅμηρος. συνθήκας δὲ ἐποίησε μηδεμιᾷ ἄλλῃ πλησιάσαι αὐτόν, καὶ ἐπηπείλησεν ὅτι πετρωμένον ἐστὶν αὐτὸν στερηθῆναι τῆς ὄψεως, ἐὰν παραβῇ· καὶ εἶχον ὑπὲρ τούτων ῥήτραν πρὸς ἀλλήλους. χρόνῳ δὲ ὕστερον βασιλέως θυγατρὸς ἐρασθείσης αὐτοῦ οἰνωθεὶς ἔλυσε τὴν ὁμολογίαν, καὶ ἐπλησίασε τῇ κόρῃ. ἐκ δὲ τούτου τὰ βουκολικὰ μέλη πρῶτον ᾔσθη, καὶ εἶχεν ὑπόθεσιν τὸ πάθος τὸ κατὰ τοὺς ὀφθαλμοὺς αὐτοῦ. καὶ Στησίχορόν γε τὸν Ἱμεραῖον τῆς τοιαύτης μελοποιΐας ὑπάρξασθαι.

Diod Sic. 4 84 νυνὶ δὲ περὶ Δάφνιδος πειρασόμεθα διελθεῖν τὰ μυθολογούμενα. Ἡραῖα γὰρ ὄρη κατὰ τὴν Σικελίαν ἐστίν, ἅ φασι κάλλει τε καὶ φύσει καὶ τόπων ἰδιότησι πρὸς θερινὴν ἄνεσιν καὶ ἀπόλαυσιν εὖ πεφυκέναι. πολλάς τε γὰρ πηγὰς ἔχειν τῇ γλυκύτητι τῶν ὑδάτων διαφόρους καὶ δένδρεσι παντοίοις πεπληρῶσθαι. εἶναι δὲ καὶ δρυῶν μεγάλων πλῆθος, φερουσῶν καρπὸν τῷ μεγέθει διαλλάτ-

[1] mss σαρπηδ.

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[1] *i. e.* the edible oak

9

Pausanias *Description of Greece* [on Arcadia]: Now Pallantium is mentioned by Stesichorus of Himera in the *Tale of Geryon*.

10

Scholiast on Apollonius of Rhodes *Argonautica*: . . . But Stesichorus says in the *Tale of Geryon* that there is an island called

Sarpedonia

in the Atlantic Sea.

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11 Daphnis

Aelian *Historical Miscellanies*: Daphnis the Neatherd according to some authorities was the belovèd, and according to others the son, of Hermes, and is said to have received this name from the circumstance that his mother, who was a Nymph, exposed him under a *daphnè* or bay-tree. The cows which he tended were sisters of the cattle of the Sun, of which Homer tells in the *Odyssey*. And while he watched them in Sicily, one of the Nymphs fell in love with him and had him for her mate, as well she might, seeing that he was both a handsome lad and then 'making the first hair to his lip,' which, as Homer says, 'is the fairest season of youth' in a person with good looks. And more, she made a covenant with him that he would have to do with no other woman, threatening him with the certain loss of his sight if he should break his word. So it was agreed; but some time after, a king's daughter falling in love with him, he broke the covenant when he was overcome with wine, and lay with her. From this story arose the Bucolic songs or lays of herdsmen, having for their theme the blinding of Daphnis. The first composer of such songs was Stesichorus of Himera.

Diodorus of Sicily *Historical Library*: We will now try to narrate the myth of Daphnis. It seems there are certain highlands in Sicily called the Heraean Hills, which for their beauty, character, and physical peculiarities are said to be excellently suited for a summer holiday. The district possesses an abundance of springs remarkable for the sweetness of their water, and is full of trees of every sort, among them a multitude of great oaks[1] which bear fruit of unusual

τοντα, διπλασιάζοντα τῶν ἐν ταῖς ἄλλαις χώραις φυομένων. ἔχειν δὲ καὶ τῶν ἡμέρων καρπῶν αὐτομάτων, ἀμπέλου τε πολλῆς φυομένης καὶ μήλων ἀμυθήτου πλήθους. διὸ καὶ στρατόπεδόν ποτε Καρχηδονίων ὑπὸ λιμοῦ πιεζόμενον διαθρέψαι, παρερχομένων τῶν ὀρῶν πολλαῖς μυριάσι χορηγίας εἰς τροφὴν ἀνέκλειπτον. ἐν ταύτῃ δὲ τῇ χώρᾳ συναγκείας δένδρων οὔσης θεοπρεποῦς καὶ Νύμφαις ἄλσους ἀνειμένου μυθολογοῦσι γεννηθῆναι τὸν ὀνομαζόμενον Δάφνιν, Ἑρμοῦ μὲν καὶ Νύμφης υἱόν, ἀπὸ δὲ τοῦ πλήθους καὶ τῆς πυκνότητος τῆς φυομένης δάφνης ὠνομάσθαι Δάφνιν. τοῦτον δ' ὑπὸ Νυμφῶν τραφέντα, καὶ βοῶν ἀγέλας παμπληθεῖς κεκτημένον, τούτων ποιεῖσθαι πολλὴν ἐπιμέλειαν· ἀφ' ἧς αἰτίας βουκόλον αὐτὸν ὀνομασθῆναι. φύσει δὲ διαφόρῳ πρὸς εὐμέλειαν κεχορηγημένον ἐξευρεῖν τὸ βουκολικὸν ποίημα καὶ μέλος, ὃ μέχρι τοῦ νῦν κατὰ τὴν Σικελίαν τυγχάνει διαμένον ἐν ἀποδοχῇ. μυθολογοῦσι δὲ τὸν Δάφνιν μετὰ τῆς Ἀρτέμιδος κυνηγεῖν ὑπηρετοῦντα τῇ θεῷ κεχαρισμένως, καὶ διὰ τῆς σύριγγος καὶ βουκολικῆς μελῳδίας τέρπειν αὐτὴν διαφερόντως. λέγουσι δ' αὐτοῦ μίαν τῶν Νυμφῶν ἐρασθεῖσαν προειπεῖν, ἐὰν ἄλλῃ τινὶ πλησιάσῃ, στερήσεσθαι τῆς ὁράσεως· κἀκεῖνον ὑπό τινος θυγατρὸς βασιλέως καταμεθυσθέντα καὶ πλησιάσαντα αὐτῇ, στερηθῆναι τῆς ὁράσεως κατὰ τὴν γεγενημένην ὑπὸ τῆς Νύμφης πρόρρησιν.

12–17 Ἑλένα

Isocr. *Hel.* 64 ἐνεδείξατο δὲ (ἡ Ἑλένη) καὶ Στησιχόρῳ τῷ ποιητῇ τὴν ἑαυτῆς δυνάμιν· ὅτε μὲν γὰρ ἀρχόμενος τῆς ⟨Ἑλένης⟩ ᾠδῆς ἐβλασφήμησέ τι περὶ αὐτῆς, ἀνέστη τῶν ὀφθαλμῶν ἐστερημένος, ἐπειδὴ δὲ γνοὺς τὴν αἰτίαν τῆς συμφορᾶς τὴν καλουμένην Παλινῳδίαν ἐποίησε, πάλιν αὐτὸν εἰς τὴν αὐτὴν φύσιν κατέστησεν.

Sch. Eur. *Or.* 249 [ἐπίσημον ἔτεκε Τυνδάρεως ἐς τὸν ψόγον γένος θυγατέρων δυσκλεές τ' ἀν' Ἑλλάδα]· Στησίχορός φησιν ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο· διὸ ὀργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι·[1] ἔχει δὲ ἡ χρῆσις οὕτως·

[1] mss ἐποίησεν

size, indeed twice as large as is found in other parts. Here too some of the fruits of cultivation grow of themselves, vines in profusion and apples in an incredible plenty. Indeed a Carthaginian army once lived on this country when they had otherwise starved to death, these highlands coming to their aid with a limitless and inexhaustible supply of food. In this country, at a spot divinely fair where two tree-clad valleys meet in a grove sacred to the Nymphs, the story goes that the child afterwards called Daphnis was born the son of Hermes and a Nymph, and received his name from the abundance and density of the bay-trees that grew there. Brought up by the Nymphs, this Daphnis came to be master of immense herds of cattle, which were his incessant care; whence his name of Neatherd. And being endowed with a great gift for melody, he invented the Bucolic or Pastoral poetry and music which remain in favour in Sicily to this day. It is further said that Daphnis attended Artemis on her hunting with much pleasure to the Goddess, delighting her with his pipe and his pastoral melodies. And we are told that one of the Nymphs, who fell in love with him, warned him that if he had to do with any other woman he would lose his sight, and that being made drunk and led astray by some princess, he lost it as the Nymph had foretold.[1]

12–17 Helen

Isocrates *Helen*: Moreover Helen displayed her power to the poet Stesichorus. Having found some fault with her at the beginning of his poem the *Helen*, he went away [from the performance] blind, and then when, realising the cause of his misfortune, he composed what is called the *Palinode* or Recantation, she restored him his sight.

Scholiast on Euripides *Orestes* ['Conspicuous for blame were all the daughters begotten of Tyndareüs, and of ill-repute throughout all Greece']: According to Stesichorus, when Tyndareüs was sacrificing to the Gods he forgot Aphrodite, and for this the Goddess made his daughters twice-wed, thrice-wed, and husband-forsakers. The passage runs thus:

[1] cf. Vürtheim p. 73, and Reitz. *Epig. u. Skol.* p. 262

οὕνεκα Τυνδάρεος[1]
ῥέζων ποτὲ πᾶσι θεοῖς μούνας λάθετ' ἠπιοδώρω
Κύπριδος·[2] *κείνα δὲ Τυνδαρέω κόρας*[3]
χολωσαμένα διγάμους τε καὶ τριγάμους τίθησι
καὶ λιπεσάνορας.

13

Paus. 2. 22. 6 [π. Ἄργεος]· πλησίον δὲ τῶν Ἀνάκων, Εἰλειθυίας ἐστιν ἱερόν, ἀνάθημα Ἑλένης ὅτε σὺν Πειρίθῳ Θησέως ἀπελθόντος εἰς Θεσπρώτους Ἀφιδνά τε ὑπὸ Διοσκούρων ἑάλω καὶ ἤγετο εἰς Λακεδαίμονα Ἑλένη· ἔχειν μὲν γὰρ αὐτὴν λέγουσιν ἐν γαστρί, τεκοῦσαν δὲ ἐν Ἄργει καὶ τῆς Εἰλειθυίας ἱδρυσαμένην τὸ ἱερόν, τὴν μὲν παῖδα ἣν ἔτεκε Κλυταιμνήστρᾳ δοῦναι, συνοικεῖν μὲν γὰρ ἤδη Κλυταιμνήστραν Ἀγαμέμνονι· αὐτὴν δὲ ὕστερον τούτων Μενελάῳ γήμασθαι. καὶ ἐπὶ τῷδε Εὐφορίων Χαλκιδεὺς καὶ Πλευρώνιος Ἀλέξανδρος ἔπη ποιήσαντες, πρότερον δὲ ἔτι Στησίχορος ὁ Ἱμεραῖος, κατὰ ταὐτά φασιν Ἀργείοις Θησέως εἶναι θυγατέρα Ἰφιγένειαν.

14

Sch. Il. 2. 339 [πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;]· τῶν ἐκ τῆς Ἑλλάδος ἀρίστων ἐπὶ μνηστείαν τῆς Ἑλένης παρόντων διὰ τὸ γένος καὶ τὸ κάλλος, Τυνδάρεως ὁ πατὴρ αὐτῆς, ὥς τινές φασι, φυλασσόμενος μή ποτε ἕνα αὐτῶν προκρίνας τοὺς ἄλλους ἐχθροὺς ποιήσηται, κοινὸν αὐτῶν ἔλαβεν ὅρκον ἦ μὴν τῷ ληψομένῳ τὴν παῖδα ἀδικουμένῳ περὶ αὐτὴν σφόδρα πάντας ἐπαμυνεῖν· διόπερ Μενελάῳ αὐτὴν ἐκδίδωσι· καὶ μετ' οὐ πολὺ ἁρπασθείσης αὐτῆς ὑπὸ Ἀλεξάνδρου ἐκοινώνησαν τῇ στρατείᾳ διὰ τοὺς γενομένους ὅρκους. ἱστορεῖ Στησίχορος.

[1] mss *τυνδάρεως* [2] *ποτὲ* here *B*: mss after *οὕνεκα* *μούνας B*: mss *μόνης, μιᾶς* [3] mss *κόραις, κούραις, κούρας*

How Tyndareüs one day in making sacrifice to all the Gods forgat the joy-giving Cypris; and in anger she caused the maidens of Tyndareüs to be twice-wed and thrice, and forsakers of husbands.

13

Pausanias *Description of Greece* [on Argos]: Near the temple of the Twin Brethren is one dedicated to Ilithyia by Helen when, upon Theseus' departure into Thesprotis with Peirithoüs, Aphidna was taken by the Dioscuri and Helen carried off to Sparta. It is said that she was then with child, and being brought to bed at Argos and dedicating the temple to Ilithyia she gave the daughter she bore into the care of Clytemnestra, already the queen of Agamemnon, and some time afterwards was married to Menelaus. And on this account Euphorion of Chalcis and Alexander of Pleuron in their epic poetry, and Stesichorus of Himera before them, all declare that the Argives hold Iphigeneia to have been the daughter of Theseus.

14

Scholiast on the *Iliad* ['what will become of our covenants and oaths?']: According to some authorities, when the best men in Greece came to win Helen because of her birth and beauty, her father Tyndareüs, for fear that his preference for one should make the rest his enemies, made them all take an oath that if the successful suitor suffered wrong in respect of his daughter, they would all come with a will to his aid; and so gave her to Menelaus. And when soon afterwards she was carried off by Paris, they joined the expedition because of their oaths. The story is told by Stesichorus.

15

Ath. 3. 81 d. Κυδωνίων δὲ μήλων μνημονεύει Στησίχορος ἐν Ἑλένῃ οὕτως·

πολλὰ μὲν Κυδώνια μᾶλα ποτερρίπτουν ποτὶ
    δίφρον ἄνακτι,
πολλὰ δὲ μύρσινα φύλλα
καὶ ῥοδίνους στεφάνους ἴων τε κορωνίδας οὔλας.

16

Ibid. 10. 451 d καὶ Στησίχορος δὲ ἐν Ἑλένῃ·

λιθαργύρεον ποδονιπτῆρα[1]

17

Arg. Theocr. 18 τοῦτο τὸ εἰδύλλιον ἐπιγράφεται Ἑλένης Ἐπιθαλάμιος καὶ ἐν αὐτῷ τινα εἴληπται ἐκ τοῦ πρώτου Στησιχόρου Ἑλένης.[2]

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18 Παλινῳδία

Hor. *Epod.* 17. 38

. . . paratus expiare seu poposceris
centum iuvencos, sive mendaci lyra
voles sonari, tu pudica, tu proba
perambulabis astra sidus aureum.
infamis Helenae Castor offensus vicem
fraterque magni Castoris, victi prece
adempta vati reddidere lumina :
et tu . . . .

Plat. *Rep.* 586 b Ἆρ' οὖν οὐκ ἀνάγκη καὶ ἡδοναῖς συνεῖναι μεμειγμέναις λύπαις, εἰδώλοις τῆς ἀληθοῦς ἡδονῆς καὶ ἐσκιαγραφημέναις, ὑπὸ τῆς παρ' ἀλλήλας θέσεως ἀποχραινομέναις, ὥστε σφοδροὺς ἑκατέρας φαίνεσθαι, καὶ ἔρωτας ἑαυτῶν λυττῶντας τοῖς

[1] perh. nominative [2] mss Ἑ. ἐπιθαλαμίου

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[1] prob. ref. to marriage of Helen and Menelaus [2] vitrified lead [3] prob. the name given to a new prelude to the *Helen*, not to an entirely new poem [4] this points to S.'s

15

Athenaeus *Doctors at Dinner*: Quinces are mentioned by Stesichorus in his *Helen* thus:

Many the quinces they cast upon the chariot of the king, many the leaves of myrtle, and garlands of roses and twisted wreaths of violets.[1]

16

The Same: Stesichorus too, in his *Helen*, speaks of

a footbath of litharge[2]

17

Introduction to Theocritus' 18th *Idyll*: This idyll is called the *Epithalamy of Helen*, and certain things in it are taken from the first Book of Stesichorus' *Helen*.

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18 The Palinode[3]

Horace *Epodes*: . . . I will expiate my sin whether you ask of me a hecatomb of oxen or, sung by a lying lute, would fain be a golden constellation walking modest and maiden—you!—amid the stars.[4] When Helen was defamed, the wrath of Castor and great Castor's brother was overcome by supplication, and they restored the light to the poet that was blind; even so do you . . .[5]

Plato *Republic*: Does it not follow then that the pleasures such men have to do with are mixed with pains, mere phantoms of the true pleasure, perspective paintings of it, taking each its depth of colour from contrast in juxtaposition with its particular pain and for that reason appearing great, pleasures which make foolish persons madly in love with

having thus apotheosised H.; cf. Eur. *Hel.* 1666, *Or.* 1636 (Vürtheim) [5] the supplication was H.'s; the Romans (and Byzantine Greeks) regarded the Dioscuri as healers, cf Pers. 2. 56 (Sch.) and Vürtheim p. 69; see also Suid. Φορμίων

ἄφροσιν ἐντίκτειν καὶ περιμαχήτους εἶναι, ὥσπερ τὸ τῆς Ἑλένης εἴδωλον ὑπὸ τῶν ἐν Τροίᾳ Στησίχορός φησι γενέσθαι περιμάχητον ἀγνοίᾳ τῆς ἀληθοῦς;

Zon. 1338 μάτην· ἀντὶ τοῦ ματαίως· ἀπὸ τοῦ θηλυκοῦ εἰς ἐπίρρημα· Στησίχορος· μάτας εἶπον.[1]

Aristid. 2. 572 καὶ ταῦτα μὲν δὴ ταῦτα. μέτειμι δ' ἐφ' ἕτερον προοίμιον κατὰ Στησίχορον· σκιαμαχεῖν μὲν οὖν πως οἶδ' ὅτι δεῖ· πρὸς οὓς γὰρ εἰρήσεται τὰ λεγόμενα οὐχ ἥκουσιν· ὥστε συμβαίνει ἅμα μὲν σχεδὸν ὥσπερ ἂν εἰς μάτην γίγνεσθαι τοὺς λόγους, ἅμα δ' εἶναι σαφέστατον ὡς ὀρθῶς καὶ προσηκόντως εἰρήσονται. αὐτόθεν γάρ που φανερόν, ὅτι οὐ τὸ ἡμέτερον αἴτιον οὔτε νῦν οὔτε ἄλλοτε πώποτε. σὺν θεοῖς εἰπεῖν, ἀλλ' ἡ τουτων περὶ πάντα συνηθὴς ῥᾳθυμία.

Plat. *Phaedr.* 243 a ἐμοὶ μὲν οὖν, ὦ φίλε, καθήρασθαι ἀνάγκη· ἔστιν δὲ τοῖς ἁμαρτάνουσι περὶ μυθολογίαν καθαρμὸς ἀρχαῖος ὃν Ὅμηρος μὲν οὐκ ᾔσθετο, Στησίχορος δέ. τῶν γὰρ ὀμμάτων στερηθεὶς διὰ τὴν Ἑλένης κακηγορίαν οὐκ ἠγνόησεν ὥσπερ Ὅμηρος, ἀλλ' ἅτε μουσικὸς ὢν ἔγνω τὴν αἰτίαν, καὶ ποιεῖ εὐθύς· Οὐκ ἔστ' ἔτυμος κ.τ.λ. . . . καὶ ποιήσας δὴ πᾶσαν τὴν καλουμένην Παλινῳδίαν παραχρῆμα ἀνέβλεψεν.

μάτας εἶπον· μέτειμι δ' ἐφ' ἕτερον προοίμιον.[2]
οὐκ ἔστ' ἔτυμος λόγος οὗτος·
οὐδ' ἔβας ἐν νηυσὶν εὐσέλμοις,
οὐδ' ἵκεο πέργαμα Τροίας.

19–20 Ἐριφύλα

Apollod. 3. 10. 3 (3. 121) εὗρον δέ τινας λεγομένους ἀναστῆναι ὑπ' αὐτοῦ (Ἀσκληπίου) Καπανέα καὶ Λυκοῦργον, ὡς Στησίχορός φησιν ἐν Ἐριφύλῃ, Ἱππόλυτον. . . .

[1] *E. C. R.* 1921: mss εἰπών: cf. *Vet. E. M.* 212 μάτας εἶπεν
[2] not in Plato; for metre cf. 54

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[1] cf. Dio Chrys. 11. 40 (ἐν τῇ ὕστερον ᾠδῇ, 'in the latter poem'), Philostr. *Apoll.* 6. 11. p. 246 (πρότερος λόγος), Aristid. 1.

them and are fought for, as the phantom of Helen according to Stesichorus was fought for by the warriors at Troy in ignorance of the true Helen?

Zonaras *Lexicon*: μάτην: for ματαίως 'vainly,' an adverb made from the feminine [noun]: compare Stesichorus 'I spake vanities.'

Aristides *Orations*: So much for that. 'I will go seek another prelude' as Stesichorus says. Now I know that I, like him, have to fight with shadows. Those to whom my words will apply are not present, and therefore in a sense my words become vain and empty, although at the same time it is certain that they will be true and to the point. For it is obvious that the fault is not nor ever can, save the mark, be mine, but rather lies with the entire and inveterate apathy of these gentlemen themselves.[1]

Plato *Phaedrus*: So it seems that I, my friend, must do expiation. Now the precedent for expiation for sinners in mythology goes back, not indeed to Homer, but to Stesichorus, who when blinded for slandering Helen did not, like Homer, wonder why, but like a true scholar recognised the reason for what had befallen him and without more ado wrote 'This story' etc. . . . and having finished the *Palinode* as it is called, immediately received his sight.

I spake vanities, and I will go seek another prelude. This story is not true; thou wentest not in the benchèd ships, thou camest not to the city of Troy.

19–20[2] Eriphylè

Apollodorus *Library*: I find it maintained that the men Asclepius restored to life were Capaneus and Lycurgus,—and so they were according to Stesichorus in the *Eriphylè*—Hippolytus . . .

212, 2. 72, 3. 150 (Sch.), Tzet. Lyc. 113, Conon 18, Paus. 3. 19. 11 ('S. thereupon composed the Palinode'), and Bergk for further refs: Sch. Lycophr. *Alex.* 822 ascribes the first mention of the phantom of H. to Hesiod [2] cf. Sext. Emp. *Math.* 1. 261, Sch. Pind. *P.* 3. 96, Sch. Eur. *Alc.* 2, Philod. εὐσεβ. p. 52 Gom.

20

Eust. *Il.* 316. 16 Πίνδαρος δὲ οὐκ ἀδελφοὺς ἀλλὰ γονέας μητρὸς μάτρωας ἔφη. Στησίχορος δὲ πάτρωα τὸν κατὰ πατέρα πρόγονον εἶπεν, ἔνθα παρ' αὐτῷ 'Αμφίλοχος ἔφη τό·

πάτρω' ἐμὸν ἀντίθεον Μελάμποδα.

Μελάμπους γὰρ οὗ 'Αντιφάτης οὗ 'Οϊκλῆς οὗ 'Αμφιάραος, ὅθεν 'Αμφίλοχος.

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21 Εὐρωπεία

Sch. Eur. *Ph.* 670 [ἔνθεν ἐξανῆκε γᾶ]· ὁ μὲν Στησίχορος ἐν Εὐρωπείᾳ τὴν 'Αθηνᾶν ἐσπαρκέναι τοὺς ὀδόντας φησίν.

22–31 'Ιλίου Πέρσις

Dio. Chrys. *Or.* 2. 33 Emp. Στησιχόρου δὲ καὶ Πινδάρου ἐπεμνήσθη τοῦ μὲν ὅτι μιμητὴς 'Ομήρου γενέσθαι δοκεῖ καὶ τὴν ἅλωσιν οὐκ ἀναξίως ἐποίησε τῆς Τροίας, τοῦ δὲ Πινδάρου διὰ κ.τ.λ.

23

Ath. 10. 456 f . . . τὸν Τρωϊκὸν μῦθον, ἐν ᾧ ὁ 'Επειὸς ὑδροφορεῖ τοῖς 'Ατρείδαις, ὡς καὶ Στησίχορός φησιν·

ᾤκτιρε γὰρ αὐτὸν ὕδωρ αἰεὶ φορέοντα Διὸς
κούρα βασιλεῦσιν.[1]

[1] Eust. δ' αὐτὸν and Διὸς κούροις

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[1] cf. Mill. *Mél.* 431 [2] under a representation of the Sack of Troy and the flight of Aeneas which form the central part of the sculptured slab known as the *Tabula Iliaca* (in the

20 [1]

Eustathius on the *Iliad*: Pindar uses μάτρως not for the mother's brothers but for her parents. And Stesichorus uses πάτρως for an ancestor on the father's side, where he makes Amphilochus say:

my father's forefather, the godlike Melampus;

for Amphilochus was son of Amphiaraus son of Oïcles son of Antiphates son of Melampus.

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21 Europeia

Scholiast on Euripides *Phoenissae* [the sowing of the dragon's teeth]: According to Stesichorus in the *Europeia* it was Athena who had sown the teeth.

22–31 The Sack of Troy [2]

Dio Chrysostom *Orations*: He mentioned Stesichorus and Pindar because the former appears to have been an imitator of Homer and described the Sack of Troy in a poem of considerable merit, while the latter etc.

23 [3]

Athenaeus *Doctors at Dinner*: . . . the Trojan story, in which Epeius carries water for the Atreidae, as also Stesichorus says:

For the Daughter of Zeus pitied him to be always bearing water for the kings.[4]

Capitoline Museum, ascribed to the 1st cent.) are the words 'Sack of Troy according to Stesichorus.' He was prob. the earliest authority for the story of the flight of A. to Italy. cf. Stuart-Jones *Cat. Mus. Capit.* p. 165 [3] cf. Eust. 1323. 57
[4] daughter: Athena

24

Paus. 10. 27. 2 [π. τὴν ἐν λέσχῃ Δελφῶν γραφὴν τὴν Πολυγνώτου]· εἰς δὲ Ἑκάβην Στησίχορος ἐν Ἰλίου Περσίδι ἐποίησεν ἐς Λυκίαν ὑπὸ Ἀπόλλωνος αὐτὴν κομισθῆναι.

25

Tz. Lyc. 266 Στησίχορος γὰρ καὶ Εὐφορίων καὶ Ἀλέξανδρος ὁ Αἰτωλὸς ποιηταί φασι τὸν Ἕκτορα υἱὸν εἶναι τοῦ Ἀπόλλωνος.

26

Sch. Eur. *Andr.* 10 [ῥιφθέντα πύργων Ἀστυάνακτ᾽ ἀπ᾽ ὀρθίων]· . . . Στησίχορον μέντοι ἱστορεῖν[1] ὅτι τεθνήκοι καὶ τὸν τὴν Περσίδα συντεταχότα . . . ποιητήν, ὅτι καὶ ἀπὸ τοῦ τείχους ῥιφείη.

27

Paus. 10. 26. 1 [π. τοῦ αὐτοῦ]· Κλυμένην μὲν οὖν Στησίχορος ἐν Ἰλίου Περσίδι κατηρίθμηκεν ἐν ταῖς αἰχμαλώτοις.

28

Ibid. 9 [π. τοῦ αὐτοῦ]· ἐν δὲ ταῖς Πριάμου θυγατράσι ἀριθμήσαι τις ἂν καὶ ταύτην (Μέδουσαν) κατὰ τοῦ Ἱμεραίου τὴν ᾠδήν.

29

Harpocr. καθελών· . . . ἀντὶ τοῦ ἀνελὼν ἢ ἀποκτείνας· ἐχρήσαντο δὲ οὕτω τῷ ὀνόματι καὶ ἄλλοι, ὡς καὶ Στησίχορος ἐν Ἰλίου Περσίδι καὶ Σοφοκλῆς ἐν Εὐμήλῳ.

30

Ath. 13. 610 c ἐὰν μὲν τίς σου πύθηται τίνες ἦσαν οἱ εἰς τὸν δούριον ἵππον ἐγκατακλεισθέντες, ἑνὸς καὶ δευτέρου ἴσως ἐρεῖς ὄνομα, καὶ οὐδὲ ταῦτ᾽ ἐκ τοῦ Στησιχόρου, σχολῇ γάρ, ἀλλ᾽ ἐκ τῆς Σακάδα τοῦ[2] Ἀργείου Ἰλίου Περσίδος· οὗτος γὰρ παμπόλλους τινὰς κατέλεξεν.

[1] Cob: mss Στησίχορος and ἱστορεῖ: the statement is dependent on φασίν [2] Cas: mss σακατου

24

Pausanias *Description of Greece* [on the painting by Polygnotus in the public arcade at Delphi]: Stesichorus says of Hecuba in the *Sack of Troy*, that she was taken by Apollo into Lycia.

25 [1]

Tzetzes on Lycophron: The poets Stesichorus, Euphorion, and Alexander of Aetolia make Hector the son of Apollo.

26

Scholiast on Euripides *Andromache* ['Astyanax hurled from the dizzy walls']: Stesichorus, however, relates that he was killed,[2] and the poet who composed the *Sack* that he was also thrown from the wall.

27

Pausanias [on the same painting]: Clymenè[3] is numbered among the captive women by Stesichorus in his *Sack of Troy*.

28

The Same [on the same]: Medusa also according to the poem of the Himeraean may be reckoned among the daughters of Priam.

29 [4]

Harpocration *Lexicon to the Ten Orators*: καθελών for ἀνελών 'having slain.' This word is so used elsewhere, as for instance by Stesichorus in the *Sack of Troy* and by Sophocles in the *Eumelus*.

30

Athenaeus *Doctors at Dinner*: If you are asked the names of the warriors who were shut up in the Wooden Horse, you will perhaps give one or two, and even these you will hardly get from the works of Stesichorus, but from the *Sack of Troy* by Sacadas of Argos, who gives a long list of them.

[1] cf. Ibid. 658, Sch. *Il.* 24. 259, Ibyc. 38 [2] or 'was killed first'? [3] handmaid of Helen *Il.* 3. 144 (athetised by Aristarchus) [4] cf. Phot. 122. 1, Suid. καθελών, Zon. 1165

Eust. 1698 init. φασὶ δὲ τοὺς εἰς αὐτὸν κατάβαντας τινὲς μέν, ὧν καὶ Στησίχορος, ἑκατὸν εἶναι, ἕτεροι δὲ δώδεκα.

31

Sch. Eur. *Or.* 1287 [ἆρ' ἐς τὸ κάλλος ἐκκεκώφωται ξίφη;]· ἆρα εἰς τὸ τῆς Ἑλένης κάλλος βλέψαντες οὐκ ἐχρήσαντο τοῖς ξίφεσιν; οἷόν τι καὶ Στησίχορος ὑπογράφει περὶ τῶν καταλεύειν αὐτὴν μελλόντων· φησὶ γὰρ ἅμα τῷ τὴν ὄψιν αὐτῆς ἰδεῖν αὐτοὺς ἀφεῖναι τοὺς λίθους ἐπὶ τὴν γῆν.

32 Κέρβερος

Poll. 10. 152 ἀρύβαλλος δὲ ἐπὶ τοῦ συσπάστου βαλλαντίου ἐν Ἀντιφάνους Αὑτοῦ ἐρῶντι καὶ ἐν τῷ Στησιχόρου Κερβέρῳ.

33 Κύκνος

Sch. Pind. *O.* 10. 19 [τράπε δὲ Κυκνεία μάχα καὶ ὑπέρβιον Ἡρακλέα]· ἐτράπη δὲ καὶ ὑπεχώρησεν ἐν τῇ πρὸς τὸν Κύκνον μάχῃ ὁ μέγιστος Ἡρακλῆς παρορμήσαντος Ἄρεος τὸν Κύκνον. ηὐχέσατο δὲ Ἡρακλῆς ὅτι κακόξενος ἦν Κύκνος καὶ ἐν παρόδῳ τῆς Θεσσαλίας οἰκῶν ἀπεκαρατόμει τοὺς παριόντας ναὸν τῷ Ἀπόλλωνι βουλόμενος ἐκ τῶν κεφαλῶν οἰκοδομῆσαι, καὶ αὐτῷ παριόντι ἐπιβουλεῦσαι ἠθέλησε. συστάσης οὖν οὗτοις μάχης ἐφυγάδευσεν Ἡρακλῆς, συμβαλλομένου Ἄρεος τῷ παιδὶ Κύκνῳ. ἀλλ' ὕστερον Ἡρακλῆς καὶ τοῦτον ἀπέκτεινε. Στησίχορος ἐν <τῷ> ἐπιγραφομένῳ Κύκνῳ ἱστορεῖ.

34 Νόστοι

Paus. 10. 26. 1 [π. τὴν ἐν λέσχῃ Δελφῶν γραφὴν τὴν Πολυγνώτου]· ὡσαύτως δὲ καὶ Ἀριστομάχην ἐποίησεν (ὁ Στησίχορος) ἐν Νόστοις θυγατέρα μὲν Πριάμου Κριτολάου δὲ γυναῖκα εἶναι τοῦ Ἱκετάονος.

Eustathius on the *Odyssey*: According to some authorities, including Stesichorus, the warriors in the Wooden Horse were a hundred in number; others say twelve.

31

Scholiast on Euripides *Orestes* ['are their swords stunned at her beauty?']: That is, has the sight of Helen's beauty disarmed them? Compare what Stesichorus implies about the men who went to stone her, saying that the moment they saw her face they let the stones fall from their hands.

32[1] Cerberus

Pollux *Vocabulary*: Ἀρύβαλλος is used for a drawpurse in Antiphanes' *Self-Lover* and in the *Cerberus* of Stesichorus.

33 Cycnus

Scholiast on Pindar *Olympians* ['the fight with Cycnus turned even the conquering Heracles about']: The great Heracles was turned about or gave ground in his fight with Cycnus because Cycnus was set on by Ares. The cause of Heracles' fighting him was his inhospitality; for he lived in the Pass of Thessaly and beheaded travellers in order to build a temple to Apollo with their heads, and when Heracles came that way was for serving him the same. Upon their joining battle Heracles took to flight because Ares aided the youthful Cycnus. But afterwards Heracles killed him like the rest of his enemies. The story is told by Stesichorus in the work called *Cycnus*.

34[2] The Return from Troy

Pausanias *Description of Greece* [on the painting by Polygnotus in the public arcade at Delphi]: In the same way Stesichorus in his poem the *Return from Troy* makes Aristomachè daughter of Priam and wife of Critolaüs son of Hicetaon.

[1] cf. Bek. *An.* 1. 448. 27, Suid. ἀρίβαλλος [2] cf. Tzet. *Posth.* 750, Phal. *Ep.* 9

35–43 Ὀρεστεία

Bek. *An.* 2. 783. 14 Στησίχορος δὲ ἐν δευτέρῳ Ὀρεστείας τὸν Παλαμήδην λέγει εὑρηκέναι (τὰ στοιχεῖα).

36

Sch. Ar. *Pac.* 775 [Μοῦσα σὺ μὲν πολέμους ἀπωσαμένη μετ' ἐμοῦ τοῦ φίλου χόρευσον κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας καὶ θαλίας μακάρων· σοὶ γὰρ τάδ' ἐξ ἀρχῆς μέλει]· τὸ χ πρὸς τὴν ἀλλαγὴν τοῦ μέτρου· αὕτη δὲ πλοκή ἐστι καὶ ἔλαθεν· σφόδρα δὲ γλαφυρὸν εἴρηται καὶ ἔστι Στησιχόρειος.

Μοῦσα, σὺ μὲν πολέμους ἀπωσαμένα μετ' ἐμεῦ
κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας
καὶ θαλίας μακάρων . . .

37, 38

Ibid. 797 and 800 [τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων | τὸν σοφὸν ποιητὴν | ὑμνεῖν ὅταν ἠρινὰ μὲν φωνῇ χελιδὼν ἡδομένη κελαδῇ]· . . . ἔστι δὲ παρὰ τὰ Στησιχόρου ἐκ τῆς Ὀρεστείας· Τοιάδε κ.τ.λ. — 800: καὶ αὕτη πλοκὴ Στησιχόρειος· φησὶ γὰρ οὕτως· Ὅταν κ.τ.λ.

Τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων
ὑμνεῖν Φρύγιον μέλος ἐξευρόντας ἁβρῶς
ἦρος ἐπερχομένου.[1]

. . . .

. . . ὅταν ἦρος ὥρᾳ κελαδῇ χελιδών.

39

Ath. 12. 513 a πολλὰ δὲ τῶν Ξάνθου παραπεποίηκεν ὁ Στησίχορος, ὥσπερ καὶ τὴν Ὀρεστείαν καλουμένην.

[1] ἐξευρόντας Kleine: mss -τα

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[1] cf. Ibid. 786. 11, Cram. *A.O.* 4. 318. 19, Sch. Hom. *Od.*

35[1]–43 The Tale of Orestes[2]

Bekker *Inedita*: According to the Second Book of Stesichorus' *Oresteia* the alphabet was invented by Palamedes.[3]

36

Scholiast on Aristophanes *Peace* ['Come, Muse, thrust wars away and dance with me your friend in honour of a wedding of Gods and a feast of men and eke a merrymaking of the Blest; for such has always been thy care']: The mark refers to the change of metre. It is an 'intermixture' [or mingling of the author's words with another's] which has escaped notice. The passage is very neatly done and the original is by Stesichorus.

Come, Muse, thrust wars away, and with me in honour of a wedding of Gods and a feast of men and eke a merrymaking of the Blest . . .[4]

37, 38

Scholiast on the same (later) ['Such roundelays of the fair-tressed Graces must the clever poet sing when the glad voice of the swallow babbles of the Springtide']: This comes from the passage of Stesichorus in the *Tale of Orestes*: 'Such' etc.—(again) This too is an 'intermixture' of Stesichorus who says: 'When' etc.

Such roundelays of the fair-tressed Graces must we find out a gentle Phrygian tune to sing, at the Springtime's coming in.

. . . .

. . . when the swallow babbles in the Springtide.

39

Athenaeus *Doctors at Dinner*: Stesichorus has drawn a great deal upon Xanthus, for instance upon his *Oresteia* as it is called.

Pap. 1087. 48 [2] cf. *fr.* 59 [3] cf. Eur. *fr.* 578 N, Sch. Ar. *Thesm.* 771 [4] how much is S. and how much A. is not certain

39 A

Philod. π. εὐσεβείας 24 Gomp. *Vol. Herc. Coll. nov.* 2. 52: Στη[σίχορο]ς δ' ἐν Ὀρεστεί[ᾳ κατ]ακολουθήσας [Ἡσιό]δῳ τὴν Ἀγαμέ[μνονος Ἰ]φιγένειαν εἶ[ναι τὴ]ν Ἑκάτην νῦν [ὀνομαζ]ομένην . . .

40

Sch. Eur. *Or.* 46 φανερὸν ὅτι ἐν Ἄργει ἡ σκηνὴ τοῦ δράματος ὑπόκειται· Ὅμηρος δὲ ἐν Μυκήναις φησὶν εἶναι τὰ βασίλεια τοῦ Ἀγαμέμνονος. Στησίχορος δὲ καὶ Σιμωνίδης ἐν Λακεδαίμονι.

41

Ibid. 268 [δὸς τόξα μοι κερουλκά, δῶρα Λοξίου]· Στησιχόρῳ ἑπόμενος τόξα φησὶν αὐτὸν τὸν Ὀρέστην εἰληφέναι παρὰ Ἀπόλλωνος.

42

Sch. Aesch. *Cho.* 733 Κίλισσαν δέ φησι τὴν Ὀρέστου τροφόν, Πίνδαρος δὲ Ἀρσινόην, Στησίχορος Λαοδάμειαν.

43

Plut. *Sera N. V.* 10 ὥστε πρὸς τὰ γενόμενα καὶ πρὸς τὴν ἀλήθειαν ἀποπλάττεσθαι τὸ τῆς Κλυταιμνήστρας ἐνύπνιον τὸν Στησίχορον, οὑτωσί πως λέγοντα·

τᾷ δὲ δράκων ἐδόκησε μολεῖν κάρα βεβροτώ-
μενος ἄκρον,
ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας ἐφάνη.[1]

44 Σκύλλα

Sch. Ap. Rh. 4. 828 [Σκύλλης Αὐσονίης ὀλοόφρονος ἣν τέκε Φόρκυν]· . . . Στησίχορος δὲ ἐν τῇ Σκύλλῃ[2] Λαμίας τὴν Σκύλλαν φησὶ θυγατέρα εἶναι.

[1] τᾷ δὲ Reis: mss τάδε· [2] one ms inserts εἴδους τινος, a gloss either on Λ. 'a ghost' or corrupted from Εἰδοῦς τινες 'some say Eido' = Eidothea (Vürtheim)

39 A

Philodemus *On Piety*: Stesichorus in the *Oresteia* follows Hesiod in identifying Iphigeneia daughter of Agamemnon with her whom we now call Hecate.[1]

40

Scholiast on Euripides *Orestes*: It is clear that the scene of the play is laid at Argos, whereas Homer puts Agamemnon's palace at Mycenae, and Stesichorus and Simonides at Sparta.

41

The Same ['Give me the horn-tipped bow that Loxias gave']: He follows Stesichorus in saying that Orestes received it from Apollo.

42

Scholiast on Aeschylus *Libation Bearers*: He calls Orestes' nurse Cilissa (Cilician), whereas Pindar calls her Arsinoë and Stesichorus Laodameia.

43

Plutarch *On the Slow Revenge of the Deity*: And so it seems that Stesichorus has modelled Clytemnestra's dream on real happenings and the truth of the matter, where he says, if I remember rightly:

She dreamt there came a serpent with a bloodied crest, and out of it appeared a king of Pleisthenes' line.[2]

44[3] Scylla

Scholiast on Apollonius of Rhodes *Argonautica* ['the baleful Scylla of Ausonia, offspring of Phorcyn']: . . . According to Stesichorus in the *Scylla*, Scylla was the daughter of Lamia.

[1] cf. Paus. 1. 43. 1, 2. 22. 7 [2] *i.e.* not, after all, of the new dynasty of Aegisthus (so Vürtheim) [3] cf. Cram. *A.P.* 3. 479. 14, Eust. *Od.* 1714. 34

45 Συοθῆραι

Ath. 3. 95 d [π. ῥύγχους] Στησίχορος δέ φησιν ἐν Συοθήραις·

. . . . κρύψε δὲ ῥύγχος
ἄκρον γᾶς ὑπένερθεν.[1]

46 Καλύκα

Ibid. 14. 619 d Ἀριστόξενος δὲ ἐν δ′ περὶ Μουσικῆς 'ᾖδον' φησιν 'αἱ ἀρχαῖαι γυναῖκες Καλύκην τινὰ ᾠδήν. Στησιχόρου δ' ἦν ποίημα ἐν ᾧ Καλύκη τις ὄνομα ἐρῶσα Εὐάθλου νεανίσκου ηὔχετο[2] τῇ Ἀφροδίτῃ γαμηθῆναι αὐτῷ, ἐπεὶ δὲ ὑπερεῖδεν ὁ νεανίσκος, κατεκρήμνισεν ἑαυτήν. ἐγένετο δὲ ὁ πάθος περὶ Λευκάδα. σωφρονικὸν δὲ πάνυ κατεσκεύασεν ὁ ποιητὴς τὸ τῆς παρθένου ἦθος, οὐκ ἐκ παντὸς τρόπου θελούσης συγγενέσθαι τῷ νεανίσκῳ, ἀλλ' εὐχομένης εἰ δύναιτο γυνὴ τοῦ Εὐάθλου γενέσθαι κουριδία, ἢ εἰ τοῦτο μὴ δυνατὸν ἀπαλλαγῆναι τοῦ βίου.'

47–48 Ῥαδίνα

Str. 8. 347. 20 [π. Τριφυλίας]· καὶ πεδίον δ' αὐτόθι καλεῖται Σαμικόν· ἐξ οὗ πλέον ἄν τις τεκμαίροιτο ὑπάρξαι ποτὲ πόλιν τὴν Σάμον. καὶ ἡ Ῥαδίνη δὲ ἣν Στησίχορος ποιῆσαι δοκεῖ, ἧς ἀρχή

Ἄγε Μοῦσα λίγει', ἄρξον ἀοιδᾶς ἐρατωνύμου[3]
Σαμίων περὶ παίδων ἐρατᾷ φθεγγομένα λύρᾳ,

ἐντεῦθεν λέγει τοὺς παῖδας· ἐκδοθεῖσαν γὰρ τὴν Ῥαδίνην ἐς Κόρινθον τυράννῳ φησὶν ἐκ τῆς Σάμου πλεῦσαι πνέοντος ζεφύρου, οὐ δήπουθεν τῆς Ἰωνικῆς Σάμου· τῷ δὲ αὐτῷ ἀνέμῳ καὶ ἀρχιθέωρον εἰς Δελφοὺς τὸν ἀδελφὸν αὐτῆς ἐλθεῖν· καὶ τὸν ἀνεψιὸν ἐρῶντα αὐτῆς ἅρματι εἰς Κόρινθον ἐξορμῆσαι παρ' αὐτήν· ὅ τε τύραννος κτείνας ἀμφοτέρους ἅρματι ἀποπέμπει τὰ σώματα, μεταγνοὺς δὲ ἀνακαλεῖ καὶ θάπτει.

[1] κρύψε Dind: mss -αι [2] mss εὔχεται [3] *B*: mss ἐρατῶν ὕμνους

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[1] Eust. *Il.* 1236. 62 [2] for name (and source?) Vürtheim

45 The Boar-Hunters

Athenaeus *Doctors at Dinner* [on the word ῥύγχος 'snout']: Compare Stesichorus in the *Boar-Hunters*:

and buried the tip of his snout in the ground.

46 [1] Calycè

The Same: To quote the 4th Book of Aristoxenus *On Music*, 'In former times the women had a song called *Calycè*. It was a poem of Stesichorus in which a maiden called Calycè prayed to Aphrodite that she might be wedded to a youth called Euathlus, and when he flouted her threw herself over a cliff. The scene was laid near Leucas. The poet gave the maiden a very virtuous character; for she had no wish that she and the youth should come together at all hazards, but prayed that she might if possible be his wedded wife, or failing that might die.' [2]

47–48 Rhadinè

Strabo *Geography* [on Triphylia in Elis]: Moreover there is a plain there called Samian; from which it may further be inferred that there was once a city of Samos at the spot. Again the *Rhadinè* ascribed to Stesichorus [3] which begins

Come Muse sweet and clear, begin thou the lovely-namèd lay of the Samian children, crying aloud on thy lovely lyre,

describes the children as of this Samos. For the poet tells how Rhadinè when wedded to a despot at Corinth sailed from Samos thither with a south-west wind—certainly not the Ionian Samos; and with the same wind her brother arrived at the head of a sacred mission at Delphi; moreover her cousin-lover goes off after her to Corinth in a chariot, and the despot kills them both and sends the bodies back in a chariot, though indeed he repents and recalls it, and buries them.

compares Sch. Ap. Rh. 4. 57 [3] metre perh. favours Strabo's doubt

48

Paus. 7. 5. 6 [π. τῆς Ἰωνικῆς Σάμου]· Σαμίοις δὲ κατὰ τὴν ὁδὸν τὴν ἐς τὸ Ἡραῖον τὸ Ῥαδίνης καὶ Λεοντίχου μνῆμά ἐστι, καὶ τοῖς ὑπὸ ἔρωτος ἀνιωμένοις εὔχεσθαι καθέστηκεν ἰοῦσιν ἐπὶ τὸ μνῆμα.

49

Eust. *Il.* 10. 1 οὐ μόνον γὰρ Ἡσίοδος ἐκ τῆς τῶν Μουσῶν ἐπικλήσεως ἄρχεται . . . Στησίχορος δὲ τὸ κύριον ἐκφωνεῖ ἐν τῷ·

Δεῦρ' ἄγε, Καλλιόπεια λίγεια.

50

Ath. 4. 154 f ὅποτε δὲ παροξύνεται, τὸ μάχεσθαι ῥῆμα περιέχει, ὡς ἐν τῷ πυγμάχος, ναυμάχος,

αὐτόν σε, πυλαιμάχε, πρῶτον,[1]

παρὰ Στησιχόρῳ,

51

Sch. *Il.* 6. 507 [κροαίνων]· κυμβαλίζων· καὶ ἐρίγδουποι καὶ ὑψήχεες ἵπποι· Στησίχορος κοιλωνύχων ἵππων πρύτανιν τὸν Ποσειδῶνά φησιν.

e.g. κοιλωνύχων ἵππων πρύτανις Ποτειδᾶν

52

Plut. *de EI* 21 εἰκότως οὖν ὁ Εὐριπίδης εἶπε· 'Λοιβαὶ νεκύων φθιμένων, | ἀοιδαί, τὰς χρυσοκόμας | Ἀπόλλων οὐκ ἐνδέχεται,' καὶ πρότερος ἔτι τούτου ὁ Στησίχορος·

. . . . μάλα τοι μελιστᾶν[2]
παιγμοσύνας ⟨τε⟩ φιλεῖ μολπάς τ' Ἀπόλλων
κάδεα δὲ στοναχάς τ' Ἀΐδας ἔλαχεν.

[1] mss πυλαμάχε, but cf. Hesych. [2] *B*: mss μάλιστα; Wil. χορεύματά τοι μάλιστα

48

Pausanias *Description of Greece* [on the Ionian Samos]: At the side of the road leading to the temple of Hera the Samians have the tomb of Rhadinè and Leontichus, to which distressed lovers resort to pray.

49

Eustathius on the *Iliad*: For Hesiod is not the only poet who begins with the invocation to the Muses . . . Stesichorus raises the proper cry in the words:

Come hither, Calliopè the sweet and clear.

50[1]

Athenaeus *Doctors at Dinner*: But when the compound is accented paroxytone it includes (not the noun μάχη but) the verb μάχεσθαι 'to fight,' as in πυγμάχος 'pugilist,' ναυμάχος 'naval combatant,' and

thyself first, thou fighter in the gate,

from Stesichorus.

51

Scholiast in the *Iliad* ['clattering,' of a galloping horse's hoofs]: like the cymbals; horses are elsewhere called 'thundering' and 'loud-ringing.' Stesichorus says

prince of the hollow-hoovèd steeds, Poseidon

52

Plutarch *On the E at Delphi*: Euripides, then, was right in saying 'Libations for the dead, songs which golden-haired Apollo accepteth not,'[2] and before him Stesichorus:

Well doth Apollo love the merry play and the music of the makers of song, but as for mourning and lament, they belong to the grave.

[1] cf. Sch. Ven *Il.* 5. 31 τῷ παρὰ Σ. πολεμάχῳ [2] *Suppl.* 975

53

Stob. *Fl.* 124. 15 [παρηγορικά]· Στησιχόρου·

ἀτέλεστά τε γὰρ καὶ ἀμάχανα τοὺς θανόντας κλαίειν.[1]

54

Ibid. 126. 5 [ὅτι τῶν πλείστων μετὰ θάνατον ἡ μνήμη διαρρεῖ ταχέως]· Στησιχόρου·

θανόντος ἀνδρὸς πᾶσ' ἀπόλλυθ' ἁ ποτ' ἀνθρώπων χάρις.[2]

55

Sch. Ap. Rh. 3. 106 [τῆς δ' Ἥρη ῥαδινῆς ἐπεμάσσατο χειρός]· ῥαδινῆς· τρυφερᾶς . . . Στησίχορος ἐπὶ τοῦ εὐτόνου·

ῥαδινοὺς δ' ἐπέπεμπον ἄκοντας.

56

Ibid. 1. 230 [ἐπεὶ Μινύαο θυγατρῶν | οἱ πλεῖστοι καὶ ἄριστοι ἀφ' αἵματος εὐχετόωντο | ἔμμεναι]· ὁ γὰρ Μινύας πολλὰς εἶχεν θυγατέρας· καὶ γὰρ ὁ Ἰάσων Ἀλκιμέδης ἐστὶ τῆς Κλυμένης τῆς Μινύου θυγατρός· Στησίχορος δὲ Ἐτεοκλυμένης φησίν.

57

Sch. Eur. *Rhes.* [τετράμοιρον νυκτὸς φρουράν]· ὅτι οἱ ἀρχαῖοι εἰς τρεῖς φυλακὰς νέμουσι τὴν νύκτα . . . Στησίχορος δὲ καὶ[3] Σιμωνίδης πεντεφύλακόν φησιν ὑποτίθεσθαι τὴν νύκτα.

58

Arist. *H.A.* 5. 9 πάντων δὲ σπανιώτατον ἰδεῖν ἀλκυόνα ἐστί· σχεδὸν γὰρ περὶ Πλειάδος δύσιν καὶ τροπὰς ὁρᾶται μόνον, καὶ ἐν τοῖς ὑφόρμοις πρῶτον ὅσον περιπταμένη περὶ τὸ πλοῖον ἀφανίζεται εὐθύς· διὸ καὶ Στησίχορος τοῦτον τὸν τρόπον ἐμνήσθη περὶ αὐτῆς.

[1] ἀτέλεστά τε Ahr: mss ἀτελέστατα, ἀτέλεστα [2] *E*: mss πᾶσ' ὄλυτ' ἀ.χ., πᾶσα πολιά ποτ' ἀ.χ. [3] *E*, for φησιν cf. Simon. 225: mss ὁ

53

Stobaeus *Anthology* [Words of Consolation]: Stesichorus:

'Tis a vain and impotent thing to bewail the dead.

54

The Same [That the Memory of most Men perishes quickly after Death]: Stesichorus:

When a man dies, all his glory among men dies also.

55

Scholiast on Apollonius of Rhodes *Argonautica* ['Hera took her by the slender hand']: ῥαδινῆς 'slender,' here used to mean 'delicate' . . . Stesichorus uses it to mean 'vigorous':

and they launched the slender javelins.

56 [1]

The Same ['For of the blood of the daughters of Minyas did the most and best of them boast to be']: Minyas had many daughters: Jason himself is the son of Alcimedè daughter of Clymenè daughter of Minyas, though Stesichorus indeed calls her Eteoclymenè.

57

Scholiast on Euripides *Rhesus* ['the four-part watch of night']: The ancients divide the night into three watches. . . but Stesichorus and Simonides make it of five watches.

58

Aristotle *History of Animals*: It is an extremely rare thing to see a halcyon. They are seen almost only about the setting of the Pleiades and the winter solstice, and then only just flying round ships at anchor and disappearing, a characteristic which is mentioned by Stesichorus.[2]

[1] perh. belongs to the *Pelias* (1–4) [2] cf. Ap. Rh. 1. 1086 and Sch.

59

Ath. 12. 512f τοῦτον οὖν (τὸν Ἡρακλέα), φησὶν (ὁ Μεγακλείδης[1]), οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν λῃστοῦ σχήματι μόνον περιπορευόμενον, ξύλον ἔχοντα καὶ λεοντῆν καὶ τόξα· καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἱμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ὢν Στησιχόρου, ὡς καὶ αὐτὸς ὁ Στησίχορος μαρτυρεῖ, ὥς φησιν ὁ Μεγακλείδης, οὐ ταύτην αὐτῷ περιτίθησι τὴν στολήν, ἀλλὰ τὴν Ὁμηρικήν. πολλὰ δὲ τῶν Ξάνθου παραπεποίηκεν ὁ Στησίχορος ὥσπερ καὶ τὴν Ὀρεστείαν καλουμένην.

60

Paus. 9. 11. 1 ἐπιδεικνύουσι δὲ (οἱ Θηβαῖοι) Ἡρακλέους τῶν παίδων τῶν ἐκ Μεγάρας μνῆμα, οὐδέν τι ἀλλοίως τὰ ἐς τὸν θάνατον λέγοντες ἢ Στησίχορος ὁ Ἱμεραῖος καὶ Πανύασσις ἐν τοῖς ἔπεσιν ἐποίησαν.

61

Plut. *Herod. Mal.* 14 καίτοι τῶν παλαιῶν καὶ λογίων ἀνδρῶν οὐχ Ὅμηρος, οὐχ Ἡσίοδος, οὐκ Ἀρχίλοχος, οὐ Πείσανδρος, οὐ Στησίχορος, οὐκ Ἀλκμάν, οὐ Πίνδαρος Αἰγυπτίου ἔσχον λόγον Ἡρακλέους ἢ Φοίνικος, ἀλλ' ἕνα τοῦτον ἴσασι πάντες Ἡρακλέα τὸν Βοιώτιον ὁμοῦ καὶ Ἀργεῖον.

62

E.M. 772. 49 Τυφωεύς· Ἡσίοδος αὐτὸν Γῆς γενεαλογεῖ, Στησίχορος δὲ Ἥρας μόνης κατὰ μνησικακίαν Διὸς τεκούσης αὐτόν.

63

Apollod. 3. 10. 3 Κυνόρτου δὲ Περιήρης, ὃς γαμεῖ Γοργοφόνην τὴν Περσέως, καθάπερ Στησίχορός φησι, καὶ τίκτει Τυνδάρεων, Ἰκάριον, Ἀφαρέα, Λεύκιππον.

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[1] cf. Eust. 1279. 8 [2] prob. in the last part ('seal' of

59 [1]

Athenaeus *Doctors at Dinner*: According to Megacleides the more modern poets represent Heracles as going about only in the guise of a robber, with club, lion-skin, and bow, the fashion being set by Stesichorus of Himera. And indeed the lyric poet Xanthus, who comes earlier than Stesichorus, as the latter testifies,[2] does not, if we may believe Megacleides, dress him in this part but in that given him by Homer, though Stesichorus in many respects imitates Xanthus, for instance in the poem called the *Tale of Orestes*.

60

Pausanias *Description of Greece*: The Thebans show the tomb of the children born by Megara to Heracles, giving a similar account of their death to that we read in Stesichorus of Himera and in the epic poems of Panyassis.

61

Plutarch *The Malignity of Herodotus*: And yet among the ancient men of letters neither Homer, nor Hesiod, nor Archilochus, nor Peisander, nor Stesichorus, nor Alcman, nor Pindar, knew anything of an Egyptian or Phoenician Heracles, but all know this one Heracles who was both of Boeotia and of Argos.

62

Etymologicum Magnum: Typhoeus:—Hesiod makes him a son of Earth, but Stesichorus says that Hera bore him as a virgin-birth out of spite to Zeus.[3]

63 [4]

Apollodorus *Library*: From Cynortes sprang Perieres, who, as Stesichorus relates, married Gorgophonè daughter of Perseus, and had by her Tyndareüs, Icarius, Aphareus, and Leucippus.

one of his poems, cf. Timoth. *Persae* [3] cf. *Hom. H. Pyth. Apoll.* 129 ff [4] cf. Tzetz. Lyc. 511

64

Sch. Ap. Rh. 4. 1310 [Ἀθήνην, ἦμος ὅτ' ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα]· πρῶτος Στησίχορος ἔφη σὺν ὅπλοις ἐκ τῆς τοῦ Διὸς κεφαλῆς ἀναπηδῆσαι τὴν Ἀθηνᾶν.

65

Str. 1. 42 Ἡσίοδος δ' ἐν Καταλόγῳ φησί· 'Καὶ κούρην Ἀράβοιο τὸν Ἑρμάων ἀκάκητα | γείνατο καὶ Θρονίη κούρη Βήλοιο ἄνακτος.' οὕτω δὲ καὶ Στησίχορος λέγει.

66

Vibius Seq. *Flum.* 11 Oberl.: Himera oppido Thermitanorum dedit nomen Himerae. hoc flumen in duas findi partes ait Stesichorus, unam in Tyrrhenum mare alteram in Libycum decurrere.

67

Him. *Or.* 29. 3 κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν Τηίων πόλιν τοῖς μέλεσι κἀκεῖθεν ἄγει τοὺς ἔρωτας· κοσμεῖ δὲ καὶ Ἀλκαῖος τὴν Λέσβον καὶ πανταχοῦ τῶν μελῶν προσάγει Μυτιλήνην· καὶ Σιμωνίδῃ καὶ Βακχυλίδῃ ἡ Ἰουλὶς ἐσπούδασται· τὴν δὲ Ἱμέραν τὴν Σικελικὴν οὐκ ἐλευθέραν ποιεῖ μόνον τῶν τυράννων ἀλλὰ καὶ λογοῖς κοσμεῖ Στησίχορος.[1]

68

Ael. *H. A.* 17. 37 Ἀμῶντες[2] ἄνθρωποι τὸν ἀμητὸν ἑκκαίδεκα τοῦ ἡλίου καταφλέγοντος δίψῃ πιεζόμενοι ἕνα ἑαυτῶν ἀπέστειλαν ἐκ πηγῆς γειτνιώσης κομίσαι ὕδωρ. οὐκοῦν ὁ ἀπιὼν τὸ μὲν δρέπανον τὸ ἀμητικὸν διὰ χειρὸς εἶχε, τὸ δὲ ἀρυστικὸν ἀγγεῖον κατὰ τοῦ ὤμου ἔφερεν. ἐλθὼν δὲ καταλαμβάνει ἀετὸν ὑπό τινος ὄφεως ἐγκρατῶς τε καὶ εὐλαβῶς περιπλακέντα ἀποπνιγόμενον ἤδη. ἔτυχε δὲ ἄρα καταπτὰς μὲν ἐπ' αὐτὸν ὁ ἀετός, οὐ μὴν κρείττων γενόμενος, οὐδὲ τῆς ἐπιβουλῆς ἐγκρατὴς ἐγένετο, οὐδὲ τοῦτο δὴ τὸ Ὁμηρικόν—τοῖς ἑαυτοῦ τέκνοις τὴν δαῖτα ἐκόμισεν, ἀλλὰ ταῖς ἐκείνου σπείραις περιπεσὼν ἔμελλεν οὐ μὰ Δί' ἀπολεῖν ἀλλ' ἀπολεῖσθαι. εἰδὼς οὖν ὁ γεωργὸς ἀκούων τὸν μὲν εἶναι Διὸς

[1] new text, Schenkl *Hermes* 1911. 420 [2] Reiske: mss ἀλοῶντες

64

Scholiast on Apollonius of Rhodes *Argonautica* ['Athena, when she leapt all gleaming from her father's head']: Her leaping armed from the head of Zeus is first mentioned by Stesichorus.

65

Strabo *Geography*: To quote Hesiod's *Catalogue of Women*, 'And the daughter of Arabus whom guileless Hermaon begat of Thronia daughter of king Belus.' So too Stesichorus.

66

Vibius Sequester *On Rivers*: The Himera has given its name to the town of the Thermitani. According to Stesichorus it divides into two parts, one flowing into the Tyrrhenian Sea, the other into the Libyan.

67

Himerius *Orations*: Anacreon adorns with his songs the city of Teos, and derives from it his loves; Alcaeus adorns Lesbos and fills his poems with Mytilenè; Simonides and Bacchylides have set their hearts upon Iulis; and Sicilian Himera is not only freed from despots but adorned with words by Stesichorus.

68

Aelian *Natural History*: Some reapers one day, being very thirsty because of the burning heat, sent one of their number—it was sixteen[1]—to fetch water from a neighbouring spring. This man, who went sickle in hand with the pitcher on his shoulder, found when he reached the place an eagle held so irresistibly in the coils of a snake that he must very soon be crushed to death. It seems the eagle had pounced on the snake, but failing to make good his design, instead of carrying off, as Homer says, supper to his children, became encircled in those coils and was like rather to be slain than to slay. Having heard that the eagle is the messenger and minister of Zeus, and well knowing that the snake is an evil

[1] this seems pointless; text perhaps corrupt

ἄγγελον καὶ ὑπηρέτην, εἰδώς γε μὴν κακὸν θηρίον τὸν ὄφιν, τῷ δρεπάνῳ τῷ προειρημένῳ διακόπτει τὸν θῆρα, καὶ μέντοι καὶ τῶν ἀφύκτων ἐκείνων εἱργμῶν τε καὶ δεσμῶν τὸν ἀετὸν ἀπολύει. ἰδοὺ μέντοι πάρεργον τῷ ἀνδρὶ ταῦτα καὶ δὴ διεπέπρακτο. ἀρυσάμενος δὲ τὸ ὕδωρ ἧκε, καὶ πρὸς τὸν οἶνον κεράσας ὤρεξε πᾶσιν, οἱ δὲ ἄρα ἐξέπιον καὶ ἀμυστὶ καὶ πολλὰς ἐπὶ τῷ ἀρίστῳ. ἔμελλε δὲ καὶ αὐτὸς ἐπ' ἐκείνοις πίεσθαι· ἔτυχε γὰρ ὑπηρέτης κατ' ἐκεῖνό πως τοῦ καίρου ἀλλ' οὐ συμπότης ὤν. ἐπεὶ δὲ τοῖς χείλεσι τὴν κύλικα προσῆγεν, ὁ σωθεὶς ἀετὸς ζωάγρια ἐκτίνων οἱ καὶ κατὰ τύχην ἀγαθὴν ἐκείνου ἔτι διατρίβων περὶ τὸν χῶρον, ἐμπίπτει τῇ κύλικι καὶ ἐκταράττει αὐτὴν καὶ ἐκχεῖ τὸ ποτόν. ὁ δὲ ἠγανάκτησεν —καὶ γὰρ ἔτυχε διψῶν— καὶ λέγει 'Εἶτα μέντοι σὺ ἐκεῖνος ὤν'—καὶ γὰρ τὸν ὄρνιν ἐγνώρισε—'τοιαύτας ἀποδίδως τοῖς σωτῆρσι τὰς χάριτας; ἀλλὰ πῶς ἔτι ταῦτα καλά; πῶς δ' ἂν καὶ ἄλλος σπουδὴν καταθέσθαι θελήσειεν ἔς τινα αἰδοῖ Διὸς χαρίτων ἐφόρου τε καὶ ἐπόπτου;' καὶ τῷ μὲν ταῦτα εἴρητο, καὶ ἐφρύγετο· ὁρᾷ δὲ ἐπιστραφεὶς τοὺς πιόντας ἀσπαίροντάς τε καὶ ἀποθνήσκοντας. ἦν δὲ ἄρα ὡς συμβαλεῖν ἐμημεκὼς ἐς τὴν πηγὴν ὁ ὄφις καὶ κεράσας αὐτὴν τῷ ἰῷ. ὁ μὲν οὖν ἀετὸς τῷ σώσαντι ἰσότιμον τῆς σωτηρίας[1] ἀπέδωκε τὸν μισθόν.

λέγει δὲ Κράτης ὁ Περγαμηνὸς ὑπὲρ τούτων καὶ τὸν Στησίχορον ᾄδειν ἔν τινι ποιήματι οὐκ ἐκφοιτήσαντί[2] που ἐς πολλούς, σεμνόν τε καὶ ἀρχαῖον ὥς γε κρίνειν ἐμὲ τὸν μάρτυρα ἐσάγων.

69

Arg. Hes. *Scut.* καὶ Στησίχορος δέ φησιν Ἡσιόδου εἶναι τὸ ποίημα.

70

Paus. 9. 2. 3 [π. πέτραν τὴν Ἀκταίωνος]· Στησίχορος δὲ ὁ Ἱμεραῖος ἔγραψεν ἐλάφου περιβαλεῖν δέρμα Ἀκταίωνι τὴν θεόν, παρασκευάζουσάν οἱ τὸν ἐκ τῶν κυνῶν θάνατον ἵνα δὴ μὴ γυναῖκα Σεμέλην λάβοι.

71

Plut. *Soll. An.* 36 ἡ δὲ Ὀδυσσέως ἀσπὶς ὅτι μὲν ἐπίσημον εἶχε δελφῖνα καὶ Στησίχορος ἱστόρηκεν.

[1] Hercher: mss σώσαντι ἀμοιβὴν τῆς ἰσοτίμου σωτηρίας
[2] Gesner: mss εἰσφ.

beast, the fellow severs the creature with the aforesaid sickle and thereby frees the eagle from his hopeless bondage. His unlooked for task accomplished, the countryman filled his pitcher, and going back, mixed the wine and handed it round to the company, who all drained both their first cups before the meal and many more along with it, he biding his turn, being for that time as it happened servingman and not guest. But no sooner had he raised cup to lip, than the eagle he had saved, being as luck would have it still near by and willing to make him good return for his service, swoops on the cup, knocks it over, and wastes the drink. The poor fellow, who had been very thirsty, cried out in anger, 'You are the bird I saved'—for he recognised him—'and is this your gratitude? Here's a foul end to a fair deed! How shall any man now trouble himself for another out of fear of the God of thanks?' As he spoke he grew still thirstier, when turning about he sees his comrades that had drunk gasping in the article of death. It seems that the snake had voided his vomit in the spring and fouled it with his venom, and the eagle had returned like with like and saved his saviour.

Crates of Pergamum declares that this tale is told in a little-known poem of Stesichorus, which in my opinion is high and ancient authority.

69

Introduction to Hesiod *Shield of Heracles*: Stesichorus too ascribes the poem to Hesiod.

70

Pausanias *Description of Greece* [on the Rock of Actaeon]: According to Stesichorus of Himera the Goddess wrapped Actaeon in a doeskin, thus making ready for his slaying by the hounds, to prevent his taking Semelè to wife.

71[1]

Plutarch *On the Sagacity of Animals*: Stesichorus too tells that Odysseus' shield was blazoned with a dolphin.

[1] cf. Tz. Lyc. 658

72

Philod. *Mus.* p. 87 K τοὺς ἐ[πὶ τῶν] ἀγώνων ἔτερπεν ὁ Τέρ[παν]δρος· το[ὺ]ς δὲ Λάκωνας <μὴ>[1] ἀπειθεῖν προαιρουμένους τῷ μαντείῳ καὶ λόγῳ δ' ἴσως προαχθέντας ἀποτεθεῖσθαι τὴν στάσιν· ἀλλὰ μὴν καὶ τὸ μὲν κατὰ Στησίχορον οὐκ ἀκριβῶς ἱστορεῖται, τὸ δὲ Πινδάρειον εἰ τῆς διχονοίας ἔπαυσεν[2] οὐκ οἴδαμεν. εἰ δ' οὖν ἑκάτερον ἐγένετο διὰ λόγων κατεσκευασμένων ποιητικῶς ἔπαυσαν,[3] οὐ διὰ μελῶν, ἔτι δ' ἂν καθίκοντο μᾶλλον εἰ διὰ πεζῶν ἀπέτρεπον.

73

Sch. *Il.* 23. 91 [ὣς δὲ καὶ ὀστέα νῶϊν ὁμὴ σορὸς ἀμφικαλύπτοι | χρύσεος ἀμφιφορεύς, τόν τοι πόρε πότνια μήτηρ[4]]· Διόνυσος Ἥφαιστον γενόμενον ἐν Νάξῳ μιᾷ τῶν Κυκλάδων ξενίσας ἔλαβε παρ' αὐτοῦ δῶρον χρύσεον ἀμφορέα· διωχθεὶς δὲ ὕστερον ὑπὸ Λυκούργου καὶ καταφυγὼν εἰς θάλασσαν φιλοφρόνως αὐτὸν ὑποδεξαμένης Θέτιδος ἔδωκεν αὐτῇ τὸν

Ἡφαιστότευκτον ἀμφορέα·

ἡ δὲ τῷ παιδὶ ἐχαρίσατο, ὅπως μετὰ θάνατον ἐν αὐτῷ αὐτοῦ ἀποτεθῇ τὰ ὀστᾶ. ἱστορεῖ Στησίχορος.

74

Plut. *Fac. Lun.* 19 εἰ δὲ μή, Θέων ἡμῖν οὗτος τὸν Μίμνερμον ἐπάξει καὶ τὸν Κυδίαν καὶ τὸν Ἀρχίλοχον, πρὸς δὲ τούτοις Στησίχορον καὶ τὸν Πίνδαρον, ἐν ταῖς ἐκλείψεσιν ὀλοφυρομένους τὸν 'φανερώτατον <ἄστρον> κλεπτόμενον' καὶ 'μέσῳ ἄματι νύκτα γιγνομέναν' καὶ τὴν ἀκτῖνα τοῦ ἡλίου 'σκότου ἀτραπὸν' φάσκοντας.

75

Et. Vind. cod. clviii.

Ἄϊος·

ὄνομα παρὰ Στησιχόρῳ.

[1] Kemke [2] Hartung: ms ἔπεισεν [3] Hartung: ms ἔ πε[ι]σ[α]ν [4] 92 athetised by Aristarchus and omitted by Aeschin. *Tim.* 149

72

Philodemus *Music*: True to his name Terpander, Gladdener of Men, pleased the judges of the contests; the Spartans quelled the disorders by choosing not to disobey the oracle, and possibly also because they were prevailed on by words of persuasion. Nevertheless, the story of Stesichorus is incorrect, and with regard to Pindar we do not know if what he did was successful in putting a stop to the party strife. But if either was the fact, it was done rather by words poetically arranged than by poetry, and they would have met with even greater success if they had employed prose.

73

Scholiast on the *Iliad* ['Even so may your bones lie with mine in the same urn, to wit the gold one of two handles which thy lady mother gave thee']: Dionysus, having entertained Hephaestus at Naxos, received from him a golden urn, and afterwards, when he took refuge from the pursuit of Lycurgus in the sea and was kindly received by Thetis, gave the

fire-God fashioned urn

to her, and she made a gift of it to her son Achilles, to be the urn of his burial. The story is told by Stesichorus.

74[1]

Plutarch *The Face in the Moon*: If not, Theon here will call in his support Mimnermus, Cydias, and Archilochus, and with them Stesichorus and Pindar, who bewail in eclipses that 'the most manifest of stars is stolen away' and 'noonday made night,' and declare that 'the beam of the sun is the path of darkness.'

75

Etymologicum Vindobonense:

Aïus

a name in Stesichorus.[2]

[1] cf. Pind. *Pae.* 9, Plin. *N.H.* 2. 12. 54 [2] Vürtheim compares ἠῖε Φοῖβε (*matutinus* Boisacq) *Il.* 15. 365

76

Ptol. Heph. 3 *περὶ δὲ τῶν παρὰ Στησιχόρῳ ζητουμένων*

ἀκεσταλίων ὀρνίθων

77

Cram. *A.O.* 1. 205. 11 *ἰάπτω παρὰ τὸ ἴπτω, ἐξ οὗ καὶ τὸ 'Μέγα δ' ἴψαο λαὸν 'Αχαιῶν.'*

ἀνίψαλον παῖδα

ἔφη ὁ Στησίχορος.

78

Ath 5. 180 e *καλεῖ δὲ Στησίχορος μὲν τὴν Μοῦσαν*

ἀρχεσίμολπον

79

Et. Gud. 89. 31 *ἄτερπνος· οὕτως ὁ ἄγρυπνος παρὰ 'Ρηγίνοις, ὡς καὶ παρὰ 'Ιβύκῳ καὶ Στησιχόρῳ. οὐκ ἔστι δὲ ἡ φωνὴ κατὰ στέρησιν τοῦ τερπνοῦ, ὡς ὁ ἄκακος . . . δεῖ οὖν ἀποδεῖξαι τὸ ὀφειλόμενον υ, ἔστι γὰρ κατ' ἐντέλειαν ἀτέρυπνος, ὁ χωρὶς ὢν ὕπνου.*

80

Hesych. *βρυαλίκται· πολεμικοὶ ὀρχησταί·*

<βρυαλίκται> μενέδουποι

'Ιβυκος ἢ[1] Στησίχορος.

81

Ibid. *γαυκληρώσιμοι στέγαι· τὰ πανδοκεῖα, ἐπεὶ ἔνιοι ἐμπορεῖα λέγουσιν· ὡς καὶ Στησίχορος*

ἐμπορικὸν οἶκον

φησίν.

[1] Herm. (ἢ *E*): mss *ἄρχηται μὲν αἰδοίπου· 'Ιβυκος καὶ*

---

[1] cf. Ibid. 369. 19, *E.M.* 110. 46, Hesych. *ἀνίψανον* (alter-

76

Ptolemaeus Hephaestion *Stories* . . . on the unexplained

Acestalian birds

in Stesichorus. . . .

77 [1]

Cramer *Inedita* (*Oxford*): ἰάπτω 'to send, assail, injure,' from ἴπτω 'to harm,' to which belongs 'didst greatly harm the people of the Achaeans' (*Il.* 1. 404); compare Stesichorus

unharmèd child

78 [2]

Athenaeus *Doctors at Dinner*: Stesichorus calls the Muse

beginner of the strain

79 [3]

Etymologicum Gudianum: ἄτερπνος; used by the Rhegines for ἄγρυπνος 'sleepless,' as in Ibycus and Stesichorus. The word is not the negative form of τερπνός 'joyful,' as ἄκακος is of κακός 'bad.' . . . It is therefore necessary to explain the absence of υ, for the word in full would be ἀτέρυπνος 'he who is *without sleep*.'

80 [4]

Hesychius *Glossary*: βρυαλίκται:—war-dancers; compare Ibycus or Stesichorus

war-dancers stedfast in the mellay [5]

81

The Same: Sea-merchants' houses:—inns, called by some writers travellers' or traders' rests; compare Stesichorus

a house of merchants

native explanation ἡλικίας τάξιν 'a division of life') [2] cf. Eust. 1480. 22 [3] = Ibyc. 57; cf. Cram. *A.P.* 4. 61. 22, *E.M.* 163. 8 [4] = Ibyc. 58 [5] Nilsson compares Hesych. βρυλλιχισταί, Poll. 4. 104 βαρυλλικά

82

Sch. Dion. Thr. Bek. *An.* 2. 945. 25: οἷον ἔνδοθεν,

ἔξοθεν

παρὰ Στησιχόρῳ, πρόσσοθεν παρ' Ὁμήρῳ.[1]

83[2]

E.M. 100. 47 σφῆλεν γὰρ τὸ ἰσχυρόν. Στησίχορος

ἐρίσφηλον

ἔφη τὸν Ἡρακλέα, ἴσον τῷ ἐρισθενεῖ.

84

Ibid. 427. 48 Στησίχορος δὲ

Τάρταρον ἠλίβατον

τὸν βαθὺν λέγει.

85

Sch. *Il.* 15. 336 τὸν Ὀϊλέα Ζηνόδοτος ἑπόμενος Ἡσιόδῳ καὶ Στησιχόρῳ χωρὶς τοῦ ο ὀνομάζει Ἰλέα.

86

Ibid. 21. 575 [ἐπεί κεν ὑλαγμὸν ἀκούσῃ]· Ἀρίσταρχός τινάς φησι γράφειν κυνυλαγμόν· οὕτω καὶ Ζηνόδοτος· καὶ Στησίχορος δὲ ἔοικεν οὕτως ἀνεγνωκέναι, φησὶ γοῦν

ἀπειρεσίου κυνυλαγμοῦ[3]

87

Eust. *Il.* 524. 28 καὶ γὰρ

λεύκιππος

λέγεται παρὰ Στησιχόρῳ ἐπιθετικῶς.

[1] perh. belongs to Ibyc. 33 [2] cf. Hesych. σφηλόν, σφειλόν [3] so Eust: mss here -οιο -οιο

82

Scholiast on Dionysius of Thrace: Like ἔνδοθεν 'from within,' ἔξοθεν

from without

in Stesichorus, πρόσσοθεν 'before' in Homer.

83[1]

Etymologicum Magnum: σφῆλον means 'strong': Stesichorus calls Heracles ἐρίσφηλος

mightily strong

like ἐρισθενής 'of mighty power.'[2]

84[3]

The Same: Stesichorus by

steepy Tartarus

means 'deep.'

85[4]

Scholiast on the *Iliad*: Zenodotus follows Hesiod and Stesichorus in spelling *Oileus* without the o, *Ileus* [*i.e.* he read ὁ 'Ιλέυς]

86[5]

The Same ['when he hears the barking']: Aristarchus records the variant 'when he hears the barking of dogs.' This is the reading of Zenodotus and apparently also of Stesichorus, who uses the phrase

innumerable barkings of dogs

87[6]

Eustathius on the *Iliad*:

white-horsed

is used by Stesichorus as an epithet.

[1] cf. *E.G.* 53 12 [2] explanation uncertain [3] cf. Hesych. ἠλίβατον, Phot. 66. 15, Sch. Luc. *Merc. Cond.* 10, Sch. Vict. Ar. *Av.* 1739 [4] cf. Eust. 277. 2, 1018. 58 [5] cf. Eust. 1251. 61 [6] cf. Ibyc. 34

88

Choer. 1. 82. Bek. *An.* 3. 1397

Μεσόνυξ

Μεσόνυχος· εἷς τῶν ἑπτὰ πλανητῶν παρὰ τοῖς Πυθαγορείοις ὀνομάζεται· μέμνηται Στησίχορος.

89

Sch. Ap. Rh. 4. 973

ὀρείχαλκος

εἶδος χαλκοῦ . . . μνημονεύει καὶ Στησίχορος καὶ Βακχυλίδης.

90

Phot. 412. 21

πέποσχα

Δωριέων τινὲς τούτῳ κέχρηνται, ὧν καὶ Στησίχορός ἐστιν.

91

Str. 8. 356 Στησίχορον δὲ καλεῖν πόλιν τὴν χώραν Πίσαν λεγομένην, ὡς ὁ ποιητὴς τὴν Λέσβον Μάκαρος πόλιν.

92

Sch. Ar. *Av.* 1302 πηνέλοψ· νήττη μέν ἐστιν ὅμοιον περιστερᾶς δὲ μέγεθος· μέμνηται δὲ αὐτοῦ Στησίχορος καὶ Ἴβυκος.[1]

πανέλοψ

93

Cram. *A.O.* 1. 192. 1 ὁ γοῦν Στησίχορός φησι

ποταύδη

ὃ λέγει ὁ ποιητὴς προσηύδα.

[1] perh. ἢ Ἴβυκος, cf. Ibyc. 4, Alc. 141

88[1]

Choeroboscus on Theodosius: Μεσόνυξ

Midnight-star

genitive Μεσόνυχος, the Pythagorean name of one of the seven planets; it is mentioned by Stesichorus.

89

Scholiast on Apollonius of Rhodes *Argonautica*: ὀρείχαλκος

orichalc

a kind of copper . . . mentioned by Stesichorus and Bacchylides.

90

Photius Lexicon: πέποσχα

I have suffered

used by some of the Doric writers; for instance, Stesichorus.

91

Strabo *Geography*: The district known as Pisa is called a city by Stesichorus, just as Homer calls Lesbos the city of Macar.

92

Scholiast on Aristophanes *Birds*: The bird called

penelops

is like a duck, but of the size of a dove; it is mentioned by Stesichorus and Ibycus.[2]

93

Cramer *Inedita* (*Oxford*): Stesichorus uses the form ποταύδη

addressed

where Homer uses προσηύδα.

[1] cf. Ibid. 83 (μεσόνυξ) [2] perhaps we should read 'or Ibycus'

94

Eust. *Il.* 772. 3 ἡ δὲ παροιμία τοὺς φθονεροὺς καὶ ψογεροὺς

Τελχῖνας,

ὡς ἐκ τῶν εἰρημένων, καλεῖ· Στησίχορος δέ, φασί, τὰς κῆρας καὶ τὰς σκοτώσεις τελχῖνας προσηγόρευσε.

95

Sch. Pind. *O.* 9. 129 χάρμα· νῦν ἀντὶ τοῦ χαρά. Ὅμηρος δὲ ἐπὶ τῆς μάχης· οἱ δὲ περὶ Ἴβυκον καὶ Στησίχορον

χάρμαν [1]

τὴν ἐπιδορατίδα φασίν.

96

Eust. 1441. 16 Στησίχορος δὲ

ὑπερθυμέστατον ἀνδρῶν

97

Timaeus ap. Ath. 6. 250 b [π. Δημοκλέα τὸν Διονυσίου τοῦ νεωτέρου κόλακα]· . . . ὅτι μετὰ τὸ δεῖπνον ἐκεῖνοι μὲν (οἱ συμπρέσβεις) τῶν [2] Φρυνίχου καὶ Στησιχόρου, ἔτι δὲ Πινδάρου Παιάνων [3] τῶν ναυτῶν τινας [4] ἀνειληφότες ᾖδον, αὐτὸς δὲ μετὰ τῶν βουλομένων τοῦ συμποσίου τοὺς ὑπ' αὐτοῦ τοῦ Διονυσίου πεποιημένους [5] διεπεραίνετο.

98

Ibid. 13. 601 a [π. τῶν ἐρωτικὰ πεποιηκότων]· καὶ Στησίχορος δ' οὐ μετρίως ἐρωτικὸς γενόμενος συνέστησε καὶ τοῦτον τὸν τρόπον τῶν ᾀσμάτων· ἃ δὴ καὶ τὸ παλαιὸν ἐκαλεῖτο Παίδεια καὶ Παιδικά.

[1] mss χάρμην [2] Dobr: mss τὸν [3] Kaib: mss παιᾶνα [4] Mein: mss τινες [5] Schn. -*E*: mss τοῦ συμπότου Διονυσίου πεπ., τοὺς αὐτοῦ Δ.

94

Eustathius on the *Iliad*: It is the grudging and the fault-finders, as we see from what has been said above, that the proverb calls

Telchins;

but it is said that Stesichorus used the word as an epithet of the Dooms or Death-goddesses and of darkenings or eclipses.[1]

95

Scholiast on Pindar: χάρμα is here used for χαρά 'joy'; Homer uses it of battle, whereas in Ibycus (66) and Stesichorus it means

spear-head

96

Eustathius on the *Odyssey*: Stesichorus uses the superlative ὑπερθυμέστατος

most high-minded of men

97

Timaeus in Athenaeus *Doctors at Dinner* [on Democles the flatterer of Dionysius the Younger]: . . . because after supper the other ambassadors to Dionysius got some of the crew to join them in singing some of the Paeans of Phrynichus and Stesichorus, and even of Pindar, whereas he, with the aid of any of the guests who chose, went through the Paeans composed by Dionysius himself.

98

The Same [on writers of love-poetry]: Stesichorus too was of a very erotic turn of mind, and composed among others poems of this kind, which were called in ancient times Love-Ditties.[2]

[1] cf. *fr*. 74, but Vürtheim connects σκοτώσεις with Byzant. σκοτόω 'to slay' [2] for possible refs. to other poems of S. cf. Sch. Ap. Rh. 1. 1304, Suid. τυφλότερος ἀσπάλακος, Arist. *Rhet*. 2. 20, 21, Epiphan. *Haer*. 31. 4

ΙΒΥΚΟΥ

βίος

Euseb. Ol. 61 Ibycus carminum scriptor agnoscitur.

Him. *Or.* 22. 5 ἥρμοσε μὲν καὶ Ἀνακρέων μετὰ τὴν νόσον τὴν λύραν καὶ τοὺς φίλους Ἔρωτας αὖθις διὰ μέλους ἠσπάζετο· ἥρμοσε δὲ καὶ Στησίχορος μετὰ τὸ πάθος τὴν φόρμιγγα. Ἴβυκον δὲ κατέχει λόγος ἀπολισθεῖν μὲν ἐξ ἅρματος ἐς Ἱμεραν ἀπὸ Κατάνης ὀχούμενον, συντριβείσης δὲ αὐτῷ τῆς χειρὸς συχνόν τινα χρόνον ἀπῳδὸν γενέσθαι, τὴν λύραν δὲ <οὐκ>[1] ἀποθεῖναι Ἀπόλλωνι.

Suid. Ἴβυκος· Φυτίου· οἱ δὲ Πολυζήλου τοῦ Μεσσηνίου ἱστοριογράφου· οἱ δὲ Κέρδαντος· γένει Ῥηγῖνος. ἐνθένδε εἰς Σάμον ἦλθεν ὅτε αὐτῆς ἦρχεν ὁ Πολυκράτης, ὁ[2] τοῦ τυράννου πατήρ. χρόνος[3] δὲ ἦν οὗτος ἐπὶ Κροίσου Ὀλυμπιὰς νδʹ. γέγονε δὲ ἐρωτομανέστατος περὶ μειράκια, καὶ πρῶτος εὗρε τὴν καλουμένην σαμβύκην· εἶδος δέ ἐστι κιθάρας τριγώνου. ἔστι δὲ αὐτοῦ τὰ βιβλία ζʹ τῇ Δωρίδι διαλέκτῳ. συλληφθεὶς δὲ ὑπὸ λῃστῶν ἐπ' ἐρημίας ἔφη, κἂν τὰς γεράνους ἃς

[1] *E* [2] ἦρχεν Αἰάκης ὁ Πολυκράτους? [3] χρόνῳ?

IBYCUS

Life

Eusebius *Chronicle*: Olympiad 61 (B.C. 536–533):—Flourished the poem-writer Ibycus.

Himerius *Declamations*: After the plague[1] Anacreon tuned his lyre and greeted the dear Loves once more with song; after the mishap Stesichorus tuned his harp: and report hath it that Ibycus, when he fell from a chariot on the way from Catana to Himera and broke his wrist, played indeed for some time out of tune but did not dedicate his lyre to Apollo.[2]

Suidas *Lexicon*: Ibycus:—Son of Phytius, or, according to another account, of Polyzelus of Messenè the historian; or as some writers say, of Cerdas; by birth of Rhegium. Thence he went to Samos when it was ruled by Polycrates father of the despot of that name,[3] whose date falls in the reign of Croesus, the 54th Olympiad (B.C. 564–561). He was of an extremely amorous disposition, and was the inventor of the instrument called *sambuca*, which is a kind of three-cornered lyre. His works are in seven Books written in the Doric dialect. Falling one day among robbers in a deserted spot he was killed exclaiming that the very cranes which flew

[1] *or* his illness [2] *i.e.* did not abandon his profession
[3] *or* Aiaces father of the despot P.?

ἔτυχεν ὑπερίπτασθαι ἐκδίκους γενέσθαι. καὶ αὐτὸς μὲν ἀνῃρέθη. μετὰ δὲ ταῦτα τῶν λῃστῶν εἷς ἐν τῇ πόλει θεασάμενος γεράνους ἔφη· ‘Ἴδε, αἱ Ἰβύκου ἔκδικοι.’ ἀκούσαντος δέ τινος καὶ ἐπεξελθόντος τῷ εἰρημένῳ, τό τε γεγονὸς ὡμολογήθη καὶ δίκας ἔδωκαν οἱ λῃσταί· ὡς ἐκ τούτου καὶ παροιμίαν γενέσθαι ‘αἱ Ἰβύκου γέρανοι.’

Stat. *Silv.* 5. 3. 152

. . . . volucrumque precator
Ibycus

Plut. *Garr.* 14 οἱ δ' Ἴβυκον ἀποκτείναντες οὐχ οὕτως ἑάλωσαν ἐν θεάτρῳ καθήμενοι, καὶ γεράνων παραφανεισῶν πρὸς ἀλλήλους ἅμα γέλωτι ψιθυρίζοντες ὡς αἱ Ἰβύκου ἔκδικοι πάρεισιν; ἀκούσαντες γὰρ οἱ καθεζόμενοι πλησίον, ἤδη πολὺν χρόνον τοῦ Ἰβύκου ὄντος ἀφανοῦς καὶ ζητουμένου, ἐπελάβοντο τῆς φωνῆς καὶ προσήγγειλαν τοῖς ἄρχουσιν. ἐλεγχθέντες δ' οὕτως ἀπήχθησαν, οὐχ ὑπὸ τῶν γεράνων κολασθέντες, ἀλλ' ὑπὸ τῆς αὑτῶν γλωσσαλγίας ὥσπερ Ἐρινύος ἢ Ποινῆς βιασθέντες ἐξαγορεῦσαι τὸν φόνον.

A.P. 7. 745 εἰς Ἴβυκον τὸν λυρικὸν ὑπὸ λῃστῶν πεφονευμένον· Ἀντιπάτρου Σιδωνίου·

Ἴβυκε, λῃϊσταί σε κατέκτανον ἔκ ποτε νηὸς[1]
βάντ' ἐς ἐρημαίην ἄστιβον ἠϊόνα,
ἀλλ' ἐπιβωσάμενον γεράνων νέφος, αἵ τοι ἵκοντο
μάρτυρες ἄλγιστον ὀλλυμένῳ θάνατον·
οὐδὲ μάτην ἰάχησας, ἐπεὶ ποινῆτις Ἐρινὺς
τῶνδε διὰ κλαγγὴν τίσατο σεῖο φόνον

[1] Steph: mss νήσου: Stadtm. sugg. πόντου

over at the moment would prove his avengers. Some time afterwards one of the robbers saw some cranes in the city and cried, 'Look! the avengers of Ibycus.' Whereupon one of the bystanders enquired into the matter of this speech of his, the crime was admitted, and the robbers brought to justice. Hence the proverb, 'The cranes of Ibycus.'

Statius *Silvae*:

. . . and Ibycus who prayed to the birds

Plutarch *Garrulity*: Were not the murderers of Ibycus taken as they sat in the theatre whispering with smiles together, at the sight of some cranes, that yonder were the avengers of Ibycus? For the spectators near by heard what they said, and though Ibycus had long disappeared and been mourned for dead, took up the matter of this speech and reported it to the ruling authority. Whereupon they were convicted and forthwith executed, not indeed that they were punished by the cranes, but rather compelled by their own garrulity as by some Fury or Doom-Goddess to confess to the murder they had committed.[1]

Palatine Anthology: On the murder of the lyrist Ibycus by robbers; by Antipater of Sidon:

Robbers slew thee, Ibycus, the day thou camest to land on a desert shore untrod, but not till thou hadst called to aid thee a cloud of cranes who had come witnesses to thy woeful death. Nor was thy call in vain; for by reason of their clang an avenging Fury requited thy murder in the land of

[1] cf. Iamb. *Vit. Pythag.* 126, Suid. ἐπιτήδευμα (above, p. 21)

Σισυφίην κατὰ γαῖαν. ἰὼ φιλοκερδέα φῦλα
ληϊστέων, τί θεῶν οὐ πεφόβησθε χόλον;
οὐδὲ γὰρ ὁ προπάροιθε κανὼν Αἴγισθος ἀοιδὸν
ὄμμα μελαμπέπλων ἔκφυγεν Εὐμενίδων.

Ath. 4. 175 e τοῦτο δὲ τὸ ὄργανον (τὴν σαμβύκην) Νεάνθης ὁ Κυζικηνὸς ἐν α΄ Ὥρων εὕρημα εἶναι λέγει Ἰβύκου τοῦ Ῥηγίνου ποιητοῦ, ὡς καὶ Ἀνακρέοντος τὸ βάρβιτον.

Diogen. *Paroem.* 1. 207 ἀρχαιότερος Ἰβύκου· ἐπὶ τῶν εὐηθῶν. Ἴβυκος γὰρ τυραννεύειν πολιτῶν δυνάμενος ἀπεδήμησεν εἰς Ἰωνίαν.

Ibid. 251 ἀνοητότερος Ἰβύκου.

A.P. 7. 714 εἰς Ἴβυκον τὸν λυρικὸν ποιητήν· ἀδέσποτον·

Ῥήγιον Ἰταλίης τεναγώδεος ἄκρον ἀείδω
αἰεὶ Θρινακίου γευομένην ὕδατος,
οὕνεκα τὸν φιλέοντα λύρην φιλέοντά τε παῖδας
Ἴβυκον εὐφύλλῳ θῆκεν ὑπὸ πτελέῃ
ἡδέα πολλὰ παθόντα· πολὺν δ' ἐπὶ σήματι κισσὸν
χεύατο καὶ λευκοῦ φυταλίην καλάμου.[1]

Ar. *Thesm.* 159

ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἰδεῖν
ἀγρεῖον ὄντα καὶ δασύν· σκέψαι δ' ὅτι
Ἴβυκος ἐκεῖνος κἈνακρέων ὁ Τήϊος
ἀρχαῖος, οἵπερ ἁρμονίαν ἐχύμισαν,
ἐμιτροφόρουν τε καὶ διεκινοῦνθ' ὧδέ πως.[2]

[1] ἐπὶ: mss ὑπὸ [2] Rogers: mss διεκινοῦντ' Ἰωνικῶς

Sisyphus.[1] Alas, ye greedy robbers! why fear ye not the wrath of the Gods? Even Aegisthus who slew the bard[2] in olden days escaped not the eye of the sable-robed Eumenides.[3]

Athenaeus *Doctors at Dinner*: The invention of this instrument (the *sambuca*) is ascribed by Neanthes of Cyzicus, in the 1st Book of his *Annals*, to Ibycus the poet of Rhegium, and that of the *barbiton* to Anacreon.[4]

Diogenian *Proverbs*: As ancient as Ibycus:—A proverb used of foolish persons. For Ibycus, when he might have reigned as a despot over his fellow-citizens, went away to live in Ionia.[5]

The Same: As foolish as Ibycus.

Palatine Anthology: On the lyric poet Ibycus; anonymous:

I sing of the end of shoaly Italia, of Rhegium which tasteth ever of the water of Sicily, because Ibycus that lover of the lyre, that lover of lads, was buried by her, his many pleasures over, beneath a leafy elm-tree, where much ivy and a bed of white reed make a covering for his grave.[6]

Aristophanes *Thesmophoriazusae*: It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and old Anacreon of Teos wore the cap of luxury and danced like this [*i. e.* in the Ionian way].

[1] Corinth [2] Cassandra [3] cf. Ibid. 9. 184 (vol. i. p. 2)
[4] cf. Suid. Ἰβυκανητῶν, *E.M.* Ἶβις [5] the explanation seems to belong to the other proverb below [6] cf. 9. 571

Cic. *Tusc.* 4. 71 quae de iuvenum amore scribit Alcaeus! nam Anacreontis quidem tota poesis est amatoria. maxime vero omnium flagrasse amore Rheginum Ibycum, apparet ex scriptis. atque horum omnium libidinosos esse amores videmus.

Plut. *Nob.* 2 *ποσάκις παρὰ Σιμωνίδῃ, Πινδάρῳ, Ἀλκαίῳ, Ἰβύκῳ, Στησιχόρῳ ἡ εὐγένεια ἐν λόγου καὶ τιμῆς μέρει ἐστί;*

See also Servius *Cent. Metr. Gr. Lat.* 4. 461, Sch. Pind. *I.* 2. 1, Philod. *Mus.* p. 79 K., Demetr. περὶ

ΙΒΥΚΟΥ ΜΕΛΩΝ[1]

1

Ath. 13. 601 b [π. τοὺς ἐρωτικοὺς τῶν ποιητῶν]· καὶ ὁ Ῥηγῖνος δὲ Ἴβυκος βοᾷ καὶ κέκραγεν·

Ἦρι μὲν αἵ τε Κυδώνιαι
μαλίδες ἀρδόμεναι ῥοᾶν
ἐκποτάμων[2] ἵνα Παρθένων
κᾶπος ἀκήρατος, αἵ τ' οἰνανθίδες
αὐξόμεναι σκιέροισιν ὑφ' ἔρνεσιν
οἰναρέοις θαλέθοισιν· ἐμοὶ δ' Ἔρος
οὐδεμίαν κατάκοιτος ὥραν,
ἀλλ' ἅτε θ' ὑπὸ στεροπᾶς φλέγων
Θρηΐκιος Βορέας[3] ἀΐσσων
παρὰ Κύπριδος ἀζαλέαις μανίαισιν ἐρεμνὸς
ἀθαμβὴς
ἐγκρατέως πέδοθεν σαλάσσει
ἁμετέρας φρένας.[4]

[1] Doric accents should prob. now be read as in 67 [2] *E*,

Cicero *Tusculan Disputations*: What extravagant things Alcaeus writes on the love of youths! and as for Anacreon, his poetry is erotic from beginning to end. Yet to judge from his works they all were surpassed in this matter by Ibycus of Rhegium. And the love of all these poets was the sensual love.

Plutarch *On High-Birth*: How often in Simonides, in Pindar, in Alcaeus, in Ibycus, in Stesichorus, is high-birth a matter of praise and honour?

ποιημ. quoted above on Alc. *fr.* 82; Ath. 601 quotes *fr.* 1 prob. from Chamaeleon *On Ibycus*.

THE POEMS OF IBYCUS[1]

1

Athenaeus *Doctors at Dinner* [on love in the poets]: And Ibycus of Rhegium cries aloud:

'Tis but in Spring the quince-trees of the Maids' holy garden grow green with the watering rills from the river, and the vine-blossoms wax 'neath the mantling sprays of the vines; but for me Love's awake the year round, and like the Northwind from Thrace aflame with the lightning, comes with a rush from the Cyprian, with shrivelling frenzies baleful and bold, and with masterful power shakes me to the bottom of my heart.

[1] arranged in antiquity in 7 Books (see Suid. p. 79), to which refs. are given in only 3 passages, cf. 21, 22, 34

cf. ἄποικος: mss ἐκ ποτ. [3] ἀλλ' ἅθ Jac -*E*: mss τε: Θρηΐκιος Fiorillo: mss Θρηΐκιας (-ίοις) [4] ἀθαμβὴς ἐγκρατέως Herm: mss ἀθάμβησεν κραταιῶς πέδοθεν Naeke: mss παιδ' ὅθεν φυλάσσει Schoem: mss φυλ. l. 12 perh. begins new strophe

2

Sch. Plat. *Parm.* 136 e [τὸν οὖν Παρμενίδην· Ἀνάγκη, φάναι, πείθεσθαι. καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι, ᾧ ἐκεῖνος ἀθλητῇ ὄντι καὶ πρεσβυτέρῳ, ὑφ' ἅρμασι μέλλοντι ἀγωνιεῖσθαι καὶ δι' ἐμπειρίαν τρέμοντι τὸ μέλλον, ἑαυτὸν ἀπεικάζων ἄκων ἔφη καὶ αὐτὸς οὕτω πρεσβύτης ὢν εἰς τὸν ἔρωτα ἀναγκάζεσθαι ἰέναι]· τὸ τοῦ μελοποιοῦ Ἰβύκου ῥητόν·

Ἔρος αὖτέ με κυανέοισιν ὑπὸ
βλεφάροις τακέρ' ὄμμασι δερκόμενος
κηλήμασι παντοδαποῖς ἐς ἄπειρα
δίκτυα Κύπριδος βαλεῖ.[1]
ἦ μὰν τρομέω νιν ἐπερχόμενον
ὥστε φερέζυγος ἵππος ἀεθλοφόρος ποτὶ γήρᾳ
ἀέκων σὺν ὄχεσφι θοοῖς ἐς ἅμιλλαν ἔβα.

3

Theon Smyrn. 146 κοινῶς τε γάρ, φησὶν ὁ Ἄδραστος, πάντας τοὺς ἀστέρας οἱ ποιηταὶ σειρίους καλοῦσιν, ὡς Ἴβυκος·

φλεγέθων ᾇπερ διὰ νύκτα μάκραν
σείρια παμφανόωντα[2]

4, 5

Ath. 9. 388 e [π. πορφυρίωνος]· Ἴβυκος δέ τινας λασιπορφυρίδας ὀνομάζει διὰ τούτων·

τοῦ μὲν πετάλοισιν ἐπ' ἀκροτάτοις
ἰζάνοισι[3] ποικίλαι
πανέλοπές <τε καὶ> αἰολόδειροι
λασιπορφυρίδες
καλκύονες τανυσίπτεροι·[4]

ἐν ἄλλοις δέ φησιν·

Αἰεί μ', ὦ φίλε θυμέ, τανύπτερος ὡς ὅκα
πορφυρὶς

[1] *E*, or βαλέει? mss βάλλει [2] ᾇπερ Martin: mss ἅπερ,

2[1]

Scholiast on Plato *Parmenides* ['I must give way' said Parmenides; 'and yet I feel I resemble the old race-horse about to compete in a chariot-race and trembling at the prospect because he knows what it means, to whom Ibycus likens himself when he complains that at his time of life he is made to take part in love against his will]: The words of the lyric poet Ibycus are these:

Yet again will Love eye me tenderly from beneath dark brows and cast me with manifold magic into the hopeless net of the Love-Goddess. I swear his approach makes me tremble like an old champion-horse of the chariot-race when he draws the swift car all unwillingly to the contest.

3[2]

Theon of Smyrna *Explanation of Mathematical Questions Arising in Plato*: For according to Adrastus any star is called by the poets σείριος (Sirius), for instance Ibycus:

flaming like the beaming stars nightlong

4, 5[3]

Athenaeus *Doctors at Dinner* [on the bird called *porphurion*, the purple coot]: Ibycus mentions certain 'shag-purples' in the following lines:

In the topmost leaves of it sit pied wild-ducks and sheeny-neckt shag-purples and wide-wingèd halcyons;

but in another passage he mentions 'purple-birds' simply:

Ever to me, O my heart, as a wide-wingèd purple-bird

[1] cf. Procl. 5. 316 [2] cf. Hesych. σείριον· Ἴβυκος πάντα τὰ ἄστρα, Suid. Σείριον, Phot. 513. 10 [3] cf. Stes. 92

ἅπερ [3] Wil: mss ἀκροτάτοισι ξανθοῖσι [4] τε καὶ Crus. λασιπορφυρίδες E: mss λαθιπ. κἀλκύονες E: mss καὶ ἀλκ.

6

Ibid. 13. 564 f [π. ἔρωτος]· ὁ δὲ τοῦ Κυθηρίου Φιλοξένου Κύκλωψ ἐρῶν τῆς Γαλατείας καὶ ἐπαινῶν αὐτῆς τὸ κάλλος, προμαντευόμενος τὴν τύφλωσιν πάντα μᾶλλον αὐτῆς ἐπαινεῖ ἢ τῶν ὀφθαλμῶν μνημονεύει, λέγων ὧδε· '῏Ω καλλιπρόσωπε | χρυσεοβόστρυχε χαριτόφωνε θάλος Ἐρώτων.' τυφλὸς ὁ ἔπαινος καὶ οὐδὲν ὅμοιος τῷ Ἰβυκείῳ ἐκείνῳ·

Εὐρύαλε, γλυκέων Χαρίτων θάλος[1]
. . . . <Μοισᾶν>
καλλικόμων μελέδημα, σὲ μὲν Κύπρις
ἅ τ' ἀγανοβλέφαρος Πειθὼ ῥοδίοισιν ἐν ἄνθεσι
θρέψαν.[2]

7

Ibid. 15. 681 a [π. ἑλιχρύσου]· καὶ Ἴβυκος·

μύρτα τε καὶ ἴα καὶ ἑλίχρυσος
μᾶλα τε καὶ ῥόδα καὶ τέρεινα δάφνα

8, 9

Hdn. π. σχημ. 60. 24 τὸ δὲ (σχῆμα) Ἰβύκειον καὶ λέξεως καὶ συντάξεώς ἐστιν, γίνεται δὲ τοῖς ὑποτακτικοῖς τρίτοις προσώποις τῶν ῥημάτων κατὰ πρόσθεσιν τῆς σι συλλαβῆς . . . καλεῖται δὲ Ἰβύκειον οὐχ ὅτι Ἴβυκος πρῶτος ἐχρήσατο· λέλεκται γὰρ καὶ παρ' Ὁμήρῳ πρότερον· ἀλλ' ἐπεὶ πολὺ καὶ κατακορὲς παρ' αὐτῷ. καὶ γάρ·

γλαυκώπιδα Κασσάνδραν ἐρασιπλόκαμον κούραν Πριάμοιο
φᾶμις ἔχησι βροτῶν

καὶ δι' ἑτέρων·

τᾶμος κλυτὰς ὄρθρος ἄϋπνος
ἐγείρησιν ἀηδόνας[3]

ἀντὶ τοῦ ἐγείρῃ.

[1] γλυκέων Jac: mss γλαυκ. [2] Μοισᾶν *E* *e. g.* [3] κλυτὰς ὄρθρος ἄϋπνος *E*, cf. Sim. 74, Stes. 5: mss ἄϋπ. κλυτὸς ὄρθ. ἀηδόνας: mss ἀειδονάς: cf. Eur. *fr.* 775. 23 and *Rhes.* 546 (Wil.)

6

The Same [on love]: The Cyclops of Philoxenus of Cythera, when he praises the beauty of his love Galatea, presages his own blinding by careful avoidance of all mention of her eyes, thus: 'O fair-faced scion of the Loves, with golden tresses and lovely voice.' This is blind praise indeed; contrast the lines of Ibycus:

Euryalus, thou scion of the delicious Graces, . . . darling of the lovely-tressèd Muses, surely thou wast the nursling of Cypris and tender-eyed Persuasion amid flowers of the rose.

7

The Same [on the helichryse or cassidony]: And Ibycus mentions it thus:

myrtles and violets and cassidonies, apple-flowers and roses and glossy bay-leaves

8,[1] 9

Herodian *Figures of Speech*: The Ibycean figure belongs both to words and to syntax, occurring in the third person subjunctive of verbs by the addition of the syllable σι . . . It is called Ibycean not because Ibycus was the first to use it, for it occurs in Homer before him, but because he uses it so very frequently; compare:

grey-eyed Cassandra, the lovely-tressed daughter of Priam is constrained by the talk of men,

and again:

When the Dawn that ends sleep wakes the loud nightingale,

ἐγείρησι 'wakes' for *ἐγείρῃ*.[2]

[1] cf. *Il.* 5. 6, Eust. *Od.* 1576. 56 [2] cf. Plut. *Qu. Conv.* 7. 3. 5, Sch. *Od.* 9. 364 (supporting the corruption)

10

Prisc. 6. 92 in quo Doris sequimur, qui pro Φυλεύς Φύλης, pro Ὀρφεύς Ὄρφης et Ὄρφην dicunt, pro Τυδεύς Τύδης . . . similiter Ibycus

ὀνομακλυτὸν Ὄρφην

11

E.M. 703. 28 ῥῆγος· τὸ πορφυροῦν περιβόλαιον· ῥέξαι γὰρ τὸ βάψαι . . . ὅτι δὲ ῥαγεῖς ἔλεγον τοὺς βαφεῖς καὶ ῥέγος τὸ βάμμα, σαφὲς Ἀνακρέων ποιεῖ (79) . . . καὶ παρ' Ἰβύκῳ·

ποικίλα ῥέγματα <καὶ> καλύπτρας
περόνας τ' ἀναλυσαμέναι [1]

12

Diom. *Ars Gram.* 1. 321 Keil [de nomine]: . . . ut est Ulyssi agnomen Polytlas. nam praenomen est ut ait Ibycus

Ὀλίξης [2]

13

E.M. 171. 7 αὔσιον· καὶ ὁ μὲν Ἴβυκος αὔσιον λέγει, οἷον·

οὐ γὰρ αὔσιον πάϊς
Τυδέος . . .[3]

14, 15

Diom. *Ars Gram.* 1. 323 Keil [de nomine]: patronymica . . . abusive saepe etiam a matre fiunt, ut . . . aut a maritis, ut

Ἑλένα Μενελαΐς,

aut a filiis ut

Ἀλθαία Μελεαγρίς,

sicut Ibycus Graecus rettulit.[4]

[1] *E*: mss -αμένα [2] mss *Olixes* [3] Schn -*E*: mss παῖς Τυδέως [4] mss give Gk. words in Lat.

10

Priscian *Principles of Grammar*: In this we follow the Dorians, who write for *Phyleus Phyles*, for *Orpheus Orphes* with [accusative] ῎Ορφην for *Tydeus Tydes* . . . Similarly Ibycus writes

Orphes of famous name

11

Etymologicum Magnum ῥῆγος:—the purple coverlet; ῥέξαι is used for βάψαι 'to dye' . . . For ῥαγεῖς meaning 'dyers' and ῥέγος 'dyed cloth' compare Anacreon . . . and Ibycus:

loosing their brooches and their many-coloured robes and veils

12

Diomedes *Art of Grammar* [on the name]: . . . just as the *agnomen* of *Ulysses* is *Polytlas* 'much-enduring.' For his *praenomen* is, as Ibycus gives it,

Olixes

13

Etymologicum Magnum ἀάσιον: Ibycus uses ἀάσιον 'in vain,' as in

for not in vain the son of Tydeus

14, 15

Diomedes *Art of Grammar* [on the name]: Patronymics . . . are often formed improperly from the mother, as . . . or from the husband, as

Menelaïd Helen,

or from the son, as

Meleagrid Althaea,

as we find in the Greek writer Ibycus.

16

Cram. *A.O.* 1. 255. 7 Καδμηΐδι γαίῃ· ὥσπερ παρὰ τὸ Δάρδανος ἐκπίπτει πατρωνυμικὸν εἰς ις Δαρδανίς καὶ παρὰ τὸ Πρίαμος Πριαμίς, οὕτως ἔδει καὶ παρὰ τὸ Κάδμος Καδμίς· τὸ ἄρα Καδμηΐς ἐπλεόνασε τὸ η· ὅτε οὖν φησιν ὁ Ἴβυκος·

παρελέξατο Καδμίδι κούρᾳ

τὸ ὀφειλόμενον ἀπέδωκεν.

17

Galen vol. 17 Pt. 1. p. 881 Kühn ἐπὶ δὲ τοῦ νέφους δοκεῖ τετάχθαι (πέμφιξ) κατὰ τόδε τὸ ἔπος ἐν Σαλμωνεῖ σατύροις παρὰ Σοφοκλεῖ· 'πέμφιγι πᾶσαν ὄψιν ἀγγέλῳ πυρός.' παρ' Ἰβύκῳ·

πυκινὰς πέμφιγας πιόμενοι,

λέλεκται δ' οὗτος ὁ λόγος αὐτῷ κατά τινα παραβολὴν ἐπὶ χειμαζομένων εἰρημένην. διὸ καὶ τῶν προγνωστικῶν οἱ πλεῖστοι ἐπὶ τῶν κατὰ τοὺς ὄμβρους σταγόνων εἰρῆσθαί φασι τὰς πέμφιγας.

18, 19

Hdn. π.μ.λ. 2. 938. 1 Lentz οὐδὲν εἰς ωρ λῆγον οὐδέτερον ὑπὲρ μίαν συλλαβὴν ἔχει συμπλοκὴν δύο συμφώνων πρὸ τοῦ ω . . . ἔλδωρ· οὐ γὰρ συμπλοκὴ ἐνθάδε ἀλλὰ διάστασις. ὁ δὲ Ἴβυκος ἔσθ' ὅτε καὶ θηλυκῶς προφέρεται·

οὔτι κατὰ σφετέραν ἐελδώ[1]

καὶ

ἐσθλὰν προδεδεγμένος ἐλδώ[2]

[1] Schn: mss ἐελδώρ [2] ἐσθλὰν Schn: mss -ον: προδεδεγμ. = προδεδειγμ. ἐλδὼ *E*; mss ἐελδὼρ

16

Cramer *Inedita* (*Oxford*): Cadmeïd land:—as from *Dardanus* comes the patronymic in *-is*, *Dardanis*, and from *Priamus Priamis*, so we ought to find from *Cadmus Cadmis*. In the form *Cadmeïs* therefore the *e* is pleonastic, and when Ibycus says:

he lay with a Cadmid maiden,

he uses the correct form.

17

Galen on Hippocrates *Epidemics*: The word πέμφιξ[1] seems to have been used of a cloud, according to this line of Sophocles' satyric drama *Salmoneus*: '. . . all its face with a πέμφιξ that presaged fire'; compare Ibycus:

about to drink many a πέμφιξ,

where the poet employs the expression according to a proverbial saying used of travellers in a storm. And thus most of the mathematicians say that the word is used of raindrops.

18, 19

Herodian *Words without Parallel*: No neuter ending in -ωρ, if it be of more than one syllable, has a combination of two consonants before the ω . . . ἔλδωρ 'wish,' for the two consonants in this word belong to separate syllables, and Ibycus sometimes uses it in a feminine form, as in this:

not according to their wish

and this:

having made known a noble wish of his

[1] the meanings seem to vary among bubble, squall or puff of wind, and ray of light, cf. Pearson Soph. *Frag.* 337

20

E.M. Vet. 197 Κυάρας· Ἴβυκος

οὐδὲ Κυάρας ὁ Μηδείων στραταγὸς

τινὲς λέγουσιν ἀπὸ τοῦ Κυαξάρας γέγονε κατὰ συγκοπήν, ἄλλοι δὲ ἀπὸ τοῦ κυρά.[1] ἐὰν οὖν ᾖ ἀπὸ τοῦ Κυαξάρας συγκριτικοῦ[2] οὐ πλεονάζει (τὸ α), ἐὰν δὲ ἀπὸ τοῦ κυρά[3] πλεονασμῷ τοῦ α οὐ συγ . . .

21

Hdn. π.μ.λ. 36. 2 . . . τάφος· . . . ὅποτε δὲ ἐπὶ τῆς ἐκπλήξεως παραλαμβάνεται, γένος ἐπιδέχεται τὸ οὐδέτερον· ‘Ἡ δ' ἀνέω δὴν ἧστο, τάφος δέ οἱ ἦτορ ἵκανε’ (*Il.* 23. 93). ἀλλ' ἴσως ἀμφίβολον· ὁ μέντοι Ἴβυκος διέστειλε τὸ γένος ἐν τῷ πρώτῳ, σχεδὸν τὸ Ὁμηρικὸν μεταλαβών·[4] φησὶ γάρ·

δαρὸν παρά οἱ χρόνον ἧστο τάφει πεπαγώς.[5]

22

Sch. Ap. Rh. 4. 57 [καλῷ περιδαίομαι Ἐνδυμίωνι] . . . Ἴβυκος δὲ ἐν πρώτῳ Ἠλίδος αὐτὸν βασιλεῦσαί φησι.

23

Str. 1. 59 [π. νήσων τῶν χερρονήσων γεγονυιῶν κ.τ.λ.]: ἐπὶ τῆς πρὸς Συρακούσαις νήσου νῦν μὲν γέφυρά ἐστιν ἡ συνάπτουσα αὐτὴν πρὸς τὴν ἤπειρον, πρότερον δὲ χῶμα, ὥς φησιν Ἴβυκος, λογαίου λίθου ὃν καλεῖ ἔκλεκτον.

Sch. Pind. *N.* 1. 1 [κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία]· . . . ἡ δὲ Ὀρτυγία πρότερον μὲν οὖσα νῆσος εἶτα προσχωσθεῖσα χερρόνησος γέγονεν ὡς καὶ Ἴβυκος ἱστορεῖ·

. . . . παρὰ χέρσον
ἔκλεκτον παλάμαισι βροτῶν·[6]
πρόσθε <δέ> νιν πεδ' ἀναριτᾶν
ἴχθυες ὠμόφαγοι νέμοντο.[7]

[1] *E.M.*: ms here κυαρὰν [2] ms -κὸν [3] ms κυάρα
[4] Lehrs: mss -βαλών [5] παρά οἱ Herm: mss δάραοι: *B* δ'

20[1]

Old Etymologicum Magnum 197: Cyaras:—Ibycus:

nor Cyaras the general of the Medians

Some authorities derive this from *Cyaxaras* by shortening, others from *Cyra* (?); if it comes from the compound *Cyaxaras* the α is not pleonastic, but if it comes from *Cyra* with pleonasm of α . . .

21

Herodian *Words without Parallel*: τάφος: . . . but when it is used for 'amazement' it is neuter; compare [Homer]: 'She sat for a long while silent, for amazement had come to her heart.' But perhaps this instance fails to convince. Ibycus, at any rate, has distinguished the gender in his first Book, where he follows Homer very closely:

sat for a long time beside him fixed in amazement

22

Scholiast on Apollonius of Rhodes *Argonautica* ['I burn with love of the fair Endymion']: Ibycus in his first Book makes Endymion king of Elis.

23[2]

Strabo *Geography* [on islands that have become peninsulas, etc.]: On the island that lies off Syracuse there is now a bridge connecting it with the mainland where there was formerly a mole, according to Ibycus, of 'selected' or unhewn masonry, which he calls 'picked out' [that is, builded].

Scholiast on Pindar ['Ortygia, scion of famous Syracuse']: Ortygia, once an island, later became joined to the mainland; compare Ibycus:

to the dry land builded by mortal hands where once dwelt the flesh-gnawing fishes and the sea-snails

[1] cf. *E.M* 542. 51 [2] cf. 51 and Ath. 3. 86 b

ἄνεω [6] *E*: Boeckh λίθινον ἐκλ. π. β.: mss λίθινον τὸν π. β. [7] δέ *B*: πεδ' ἀναρ. Boeckh from Ath: mss παῖδα νήριτον

24

Sch. Theocr. 1. 117 Ἀρέθοισα· κρήνη ἐν Συρακούσαις. φασὶ διὰ πελάγους Ἀλφειὸν ἥκειν . . . ὥς φησιν Ἴβυκος παριστορῶν περὶ τῆς Ὀλυμπιακῆς[1] φιάλης.

25

Plut. *Qu. Conv.* 9. 15. 2 [τίνα κοινὰ ποιητικῆς καὶ ὀρχηστικῆς]· διὸ καὶ πέπονθεν ὃ φοβηθεὶς Ἴβυκος ἐποίησε·

δέδοικα μή τι πὰρ θεοῖς
ἀμβλακὼν τίμαν πρὸς ἀνθρώπων ἀμείψω.

26

Ael. *H.A.* 6. 51 [π. διψάδα]· δεῖ δὲ καὶ μῦθον τῷδε τῷ ζῴῳ ἐπᾷσαί με· ὅνπερ οὖν ἀκούσας οἶδα οὐ σιωπήσομαι τοῦτον, ὡς ἂν μὴ δοκοίην ἀμαθῶς ἔχειν αὐτοῦ. τὸν Προμηθέα κλέψαι τὸ πῦρ ἡ φήμη φησί, καὶ τὸν Δία ἀγανακτῆσαι ὁ μῦθος λέγει καὶ τοῖς καταμηνύσασι τὴν κλοπὴν δοῦναι φάρμακον γήρως ἀμυντήριον. τοῦτο οὖν ἐπὶ ὄνῳ θεῖναι τοὺς λαβόντας πέπυσμαι. καὶ τὸν μὲν προϊέναι τὸ ἄχθος φέροντα, εἶναι δὲ ὥραν θέρειον, καὶ διψῶντα τὸν ὄνον ἐπί τινα κρήνην κατὰ τὴν τοῦ ποτοῦ χρείαν ἐλθεῖν. τὸν οὖν ὄφιν τὸν φυλάττοντα ἀναστέλλειν αὐτὸν καὶ ἀπελαύνειν, καὶ ἐκεῖνον στρεβλούμενον μισθόν οἱ τῆς φιλοτησίας δοῦναι ὅπερ οὖν ἔτυχε φέρων φάρμακον. οὐκοῦν ἀντίδοσις γίνεται, καὶ ὁ μὲν πίνει, ὁ δὲ τὸ γῆρας ἀποδύεται, προσεπιλαβὼν ὡς λόγος τὸ τοῦ ὄνου δίψος. τί οὖν; ἐγὼ τοῦ μύθου ποιητής; ἀλλ᾽ οὐκ ἂν εἴποιμι, ἐπεὶ καὶ πρὸ ἐμοῦ Σοφοκλῆς ὁ τῆς τραγῳδίας ποιητὴς καὶ Δεινόλοχος ὁ ἀνταγωνιστὴς Ἐπιχάρμου καὶ Ἴβυκος ὁ Ῥηγῖνος καὶ Ἀριστέας καὶ Ἀπολλοφάνης ποιηταὶ κωμῳδίας ᾄδουσιν αὐτόν.

[1] Wendel: mss -πιας

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[1] some words lost here, cf. Ziegler [2] cf. Plat. *Phaedr.* 242 c, Suid. ἀμπλακών (ἔστι δὲ πρὸς ἱερωσύνην συνᾷδον τὸ Ἰβύκειον τουτὶ ῥησείδιον), Synes. *Ep.* 115 (περί, or παρά, θεὸν

24

Scholiast on Theocritus: Arethusa:—a spring at Syracuse. It is said that the Alpheus came thither through the sea[1] . . . according to Ibycus where he speaks of the Olympian cup.

25[2]

Plutarch *Dinner-table Problems* [what characteristics are common to poetry and dancing]: And so he (Simonides ?) has felt the fear of which the poet Ibycus says:

I fear I may buy honour among men at the price of sin before the Gods.[3]

26

Aelian *Natural History* [on the snake called *dipsas*]: I must fain charm this beast with a tale, and therefore I will not withhold one I have heard, lest I be thought to be ignorant of it. Report hath it that Prometheus stole the fire, and this tale says that Zeus flew into a rage and gave those who told him of the theft a charm to avert old age. I understand that the recipients of this charm put it upon an ass, and the ass went on before with his pack, and growing thirsty—for it was summertime—betook himself to a spring to get him drink. But the snake that guarded that spring checked his advance, and would have driven him off had he not twisted his head about and bought his friendship with the only gift he had to hand, the charm he carried on his back. The bargain is struck. The ass drinks: the snake sloughs his old age, receiving, they say, the ass's thirst to boot. Well now; is this tale of my own making? No, I cannot claim that for mine which was told before me by Sophocles the tragedy-writer, Deinolochus the rival of Epicharmus, Ibycus of Rhegium, and Aristeas and Apollophanes the writers of comedy.

for παρ θεοῖς and ἐφεύρω for ἀμείψω), Marin. *Vit. Procl.* 1
[3] perh. ref. to his refusal of the tyranny (*Life*, p. 83)

27

Porphyr. Ptol. *Harm.* (Wallis *Op. Math.* 3. p. 255) ταχέως γὰρ ἄν τις τῶν ἀπείρων μὲν μουσικῆς καὶ τῶν τοιούτων θεωρημάτων, ἃ νῦν ψηλαφῶμεν ἡμεῖς, ἐν δὲ τοῖς σοφιστικοῖς λόγοις καλινδουμένων 'ἔριδος πότι μάργον ἔχων στόμα' φῆσιν που Ἴβυκος 'ἄντια δῆριν ἐμοὶ κορύσσοι.'

<τάχα κέν τις ἀνὴρ>[1] Ἔριδος πότι μαργὸν ἔχων στόμα
ἄντια δῆριν ἐμοὶ κορύσσοι.[2]

28

Chrys. π. ἀποφ. 14 Ἴβυκος ὁ ποιητὴς οὕτως ἀπεφαίνετο·

οὐκ ἔστιν ἀποφθιμένας ζωᾶς ἔτι φάρμακον εὑρεῖν.

29–31 εἰς Γοργίαν

Sch. Ar. *Av.* 192 χάους· ἀντὶ τοῦ ἀέρος νῦν, ὡς Ἴβυκος·

πωτᾶται δ' ἐν ἀλλοτρίῳ χάει.[3]

30

Sch. Ap. Rh. 3. 158 [βῆ δὲ διὲκ μεγάροιο Διὸς πάγκαρπον ἀλωήν. | αὐτὰρ ἔπειτα πύλας ἐξήλυθεν Οὐλύμποιο | αἰθερίας· ἔνθεν δὲ καταιβάτις ἐστὶ κέλευθος | οὐρανίη· δοιὼ δὲ πόλοι ἀνέχουσι κάρηνα | οὐρέων ἠλιβάτων, κορυφαὶ χθονός, ἧχί τ' ἀερθεὶς | ἠέλιος πρώτῃσιν ἐρεύθεται ἀκτίνεσσι]· διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου, ἐν οἷς περὶ τῆς Γανυμήδους ἁρπαγῆς εἶπεν ἐπὶ τῇ εἰς Γοργίαν ᾠδῇ. καὶ ἐπιφέρει περὶ τῆς Ἠοῦς ὡς ἥρπασε Τιθωνόν.

[1] *B* [2] πότι Steph: mss ποτὲ δῆριν ἐμοὶ κορύσσοι Nauck: mss δῆρι νενουινορύσσοι, δῆριν ἐνιοικορύσσοι [3] πωτᾶται Suid: Sch. ποτ.

27

Porphyrius *on the Harmonics of Ptolemaeus*: For among those who, though ignorant of music and such arts as are the subject of our present enquiry, wallow nevertheless in sophistical statements, there may well be one—I quote Ibycus—

There may well be one with a mouth greedy of strife who shall rouse battle against me.

28

Chrysippus *Negatives*: The poet Ibycus thus expressed himself:

You cannot find a medicine for life when once a man is dead.

29 [1]–31 To Gorgias

Scholiast on Aristophanes *Birds*: χάος 'the void' is here used for the air, as in Ibycus

and flies in a void that is strange to him.[2]

30

Scholiast on Apollonius of Rhodes *Argonautica* ['He went through the all-fruitful garden of Zeus, and then passed out of the lofty portal of Olympus, whence there is a celestial path leading downwards; and two poles rise there, the heads of steepy mountains, summits of the earth, where the risen sun first shines red']. In these lines he is imitating what Ibycus says in his description of the rape of Ganymede in his poem to Gorgias. Ibycus there adds how the Dawn carried off Tithonus.

[1] cf. Suid. s. Χάος [2] perh. of the eagle which carried Ganymede to heaven; but the fr. may belong to Bacch. 5.26.

31

Sch. Ap. Rh. 3. 106 [τῆς δ' Ἥρη ῥαδινῆς ἐπεμάσσετο χειρός]· ῥαδινῆς· τρυφερῆς . . . Ἴβυκος δὲ ἐπὶ τῶν τὸν οὐρανὸν βασταζόντων κιόνων

ῥαδινούς

ἀντὶ τοῦ εὐμεγέθεις λέγει.

32

Ath. 13. 603 d Ῥαδαμάνθυος δὲ τοῦ δικαίου Ἴβυκος ἐραστὴν φησι γενέσθαι Ταλών.

33

Sch. *Il.* 23. 533 (Allen *C.R.* 1900, p. 244) πρόσσοθεν· συνέσταλται τὸ ω· καὶ ἔστιν ὅμοιόν τῷ παρ' Ἰβύκῳ

κύματος ἔξοθεν ἄκρου πᾶσα κάλως ἀσινής.[1]

34

Ath. 2. 57 f [π. ᾠῶν]· Ἴβυκος δὲ ἐν πέμπτῳ Μελῶν περὶ Μολιονιδῶν φησι·

τούς τε λευκίππους κόρους
τέκνα Μολιόνας κτάνον
ἅλικας ἰσοκαρέας ἐνιγυίους
ἀμφοτέρους γεγαῶτας ἐν ὠέῳ
ἀργυρέῳ . . .[2]

[1] ms ἔξωθεν and καλῶς [2] κόρους Dind : mss κούρ. : ἰσοκαρέας *E*, cf. Nicand. *Th.* 812 ἀμφικαρής : mss ἰσοκεφάλους : Mein. ἰσοπάλους

31

Scholiast on Apollonius of Rhodes *Argonautica* [' Hera took her by the slender hand']: ῥαδινῆς 'slender,' here used to mean 'delicate' . . . Ibycus speaking of the pillars that support heaven calls them ῥαδινοί

slender

instead of 'very great.'

32

Athenaeus *Doctors at Dinner*: According to Ibycus, Rhadamanthus the Just was beloved by Talos.

33[1]

Scholiast on the *Iliad*: πρόσσοθεν 'from afar':—the ω is shortened; compare ἔξοθεν 'outside, beyond' in Ibycus:

Every reef may be safely let out so long as the sail clears the top of the wave.[2]

34

Athenaeus *Doctors at Dinner* [on eggs]: In the fifth Book of his *Lyric Poems* Ibycus says of the Molionids:

And the white-horsèd lads the children of Molionè I slew,[3] like-aged, equal-headed, single-bodied, born together in a silvern egg.

[1] perh. belongs to Stes. cf. him 82 [2] only here is κάλως fem. [3] Heracles

35

Sch. Pind. *I.* 8. 43 Mommsen [μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δὶς ἐγγυαλιζέτω | ἄμμιν]· νεικέων πεταλα· ἀντὶ τοῦ φιλονεικιῶν τὰ φύλλα, τροπικώτερον δὲ τῶν φιλονεικιῶν τὰς στάσεις ἢ τὰ νείκη· ὡς Ἴβυκος·

κλάδον Ἐνυαλίου

καὶ Ὅμηρος· 'ὄζον Ἄρηος.'

36

Sch. *Ap. Rh.* 3. 26 [παιδὶ ἑῷ]· Ἴβυκος δὲ καὶ Ἡσίοδος [1] ἐκ Χάους λέγει τὸν Ἔρωτα.

37

Ath. 2. 39 b [π. νέκταρος καὶ ἀμβροσίας]· Ἴβυκος δέ φησι τὴν ἀμβροσίαν τοῦ μέλιτος κατ' ἐπίτασιν ἐννεαπλασίαν ἔχειν γλυκύτητα, τὸ μέλι λέγων ἔνατον εἶναι μέρος τῆς ἀμβροσίας κατὰ τὴν ἡδονήν.

38

Sch. *Il.* 3. 314 Πορφύριος δὲ ἐν τοῖς Παραλελειμμένοις φησὶν ὅτι τὸν Ἕκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἴβυκος, Ἀλέξανδρος, Εὐφορίων, Λυκόφρων.

39

Ibid. 13. 516 [τοῦ (Ἰδομενέως) δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ Δηΐφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεί]· ὡς ἀντεράστης Ἑλένης· ὡς μαρτυρεῖ Ἴβυκος καὶ Σιμωνίδης· ἀλλ' οὔτε ἦρα μεσαιπόλιος, οὔτε τὸ παρὰ Ἰβύκῳ ἀληθές, ἀλλὰ διὰ τοὺς πεσόντας.[2]

[1] mss also Ἴβ. ὁ δὲ Ἡσ. [2] reading apparently corrupt

---

[1] Aphrodite's [2] some words perh. missing here [3] cf.

35

Scholiast on Pindar ['and let not the daughter of Nereus put into our hands a second time the (ballot-leaves of strife']: that is 'leaves of contentiousness,' or more figuratively 'the discords of contentiousness,' or 'the contentions.' Compare Ibycus:

the scion of Enyalius

and Homer: 'branch of Ares.'

36

Scholiast on Apollonius of Rhodes *Argonautica* ['her son' [1]]: Ibycus [2] and Hesiod make Love the child of Chaos or Void.

37 [3]

Athenaeus *Doctors at Dinner* [on nectar and ambrosia]: Ibycus goes so far as to say that ambrosia has nine times the sweetness of honey, for he declares that honey is the ninth part of ambrosia in sweetness.

38 [4]

Scholiast on the *Iliad*: Porphyrius in the *Omissions* declares that Hector is made the son of Apollo by Ibycus, Alexander [of Aetolia], Euphorion, and Lycophron.

39 [5]

The Same ['As Idomeneus strode away, Deïphobus cast at him his shining javelin; for he had ever an abiding hatred of him']: as his rival for the love of Helen, witness Ibycus and Simonides: but Idomeneus loved her, not, as Ibycus says, when he was going grey, but . . . [6]

Eust. 1633. 11, Sch. Pind. *P.* 9. 113 [4] cf. Stes. 25 [5] cf. Eust. 944. 43 [6] *i. e.* his love for her was of old and Ib. has mistaken Hom. (cf. *Il.* 13. 361)

40 [1]

Sch. Ar. *Vesp.* 714 [καὶ τὸ ξίφος οὐ δύναμαι κατέχειν]· ὥσπερ ὁ Μενέλαος· τοῦτον γάρ φασιν ὁρμήσαντα ἐπὶ τὴν Ἑλένην ἀποβαλεῖν τὸ ξίφος· ἡ δὲ ἱστορία παρὰ Ἰβύκῳ καὶ Εὐριπίδῃ.

Sch. Eur. *And.* 628 [οὐκ ἔκτανες γυναῖκα χειρίαν λαβών, | ἀλλ' ὡς ἐσεῖδες μαστόν, ἐκβαλὼν ξίφος | φίλημ' ἐδέξω πρόδοτιν αἰκάλλων κύνα]· ἄμεινον ᾠκονόμηται ταῦτα παρὰ Ἰβύκῳ·[2] εἰς γὰρ Ἀφροδίτης ναὸν καταφεύγει ἡ Ἑλένη κἀκεῖθεν διαλέγεται τῷ Μενελάῳ, ὁ δ' ὑπ' ἔρωτος ἀφίησι τὸ ξίφος . . . τὰ παραπλήσια <τούτοις καὶ Ἴβυκος ὁ>[3] Ῥηγῖνος ἐν διθυράμβῳ φησίν.

41

Sch. Eur. *Hec.* 40 [αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην | τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν]· ὑπὸ Νεοπτολέμου φασὶν αὐτὴν σφαγιασθῆναι Εὐριπίδης καὶ Ἴβυκος.

42

Sch. Ap. Rh. 4. 814 [χρειώ μιν κούρης πόσιν ἔμμεναι Αἰήταο Μηδείης]· . . . ὅτι δὲ Ἀχιλλεὺς εἰς τὸ Ἠλύσιον πεδίον παραγενόμενος ἔγημε Μήδειαν, πρῶτος Ἴβυκος εἴρηκε· μεθ' ὃν Σιμωνίδης.

43

Sch. Pind. *N.* 10. 7 [Διομηδέα δ' ἄμβροτον ξανθά ποτε Γλαυκῶπις ἔθηκε θεόν]· καὶ οὗτος Ἀργεῖος ὃς δι' ἀρετὴν ἀπηθανατίσθη· καὶ ἔστι παρὰ τὸν Ἀδρίαν Διομήδεια νῆσος ἱερά, ἐν ᾗ τιμᾶται ὡς θεός· καὶ Ἴβυκος οὕτω· . . .

44

Sch. Ap. Rh. 1. 287 [ᾧ ἐπὶ μούνῳ | μίτρην πρῶτον ἔλυσα καὶ ὕστατον]· ἐπὶ ἄρρενος δεῖ νοεῖν· εἶχεν γὰρ καὶ ἀδελφὴν Ἰάσων Ἱππολύτην, ὥς φησιν Ἴβυκος.

[1] *cf.* Sch. Ar. *Lys.* 155 [2] *B*: mss τὰ περὶ Ἴβυκον [3] Schwartz

40

Scholiast on Aristophanes *Wasps* ['and I cannot hold my sword']: Like Menelaus; for it is said that when he went to attack Helen he dropped his sword; the story is told by Ibycus and Euripides.

Scholiast on Euripides *Andromache* ['you slew not the woman when she was in your power, but when you saw her breast you cast away your sword and received her kiss, fondling a treacherous she-dog']: This has been better arranged by Ibycus, who makes Helen take refuge in the temple of Aphrodite and parley thence with Menelaus, who thereupon drops his sword for love of her . . . Details corresponding <to these are given by Ibycus> of Rhegium in a Dithyramb.

41

Scholiast on Euripides *Hecuba* ['asks that he may receive my sister Polyxena as a sweet offering and honour to his grave']: According to Euripides and Ibycus, she was slain in sacrifice by Neoptolemus.

42

Scholiast on Apollonius of Rhodes *Argonautica* ['he shall be husband of Medea daughter of Aeetes']: . . . The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

43

Scholiast on Pindar ['The flaxen-haired Grey-Eyed One made Diomed an immortal God']: He too was an Argive, and was immortalised for his valour. On the coast of the Adriatic there is a holy island called Diomedeia in which he is worshipped as a God; compare Ibycus . . . [1]

44

Scholiast on Apollonius of Rhodes *Argonautica* ['For whom alone and first and last I loosed my zone' [2]]: alone, that is of the male sex; for according to Ibycus Jason had a sister Hippolytè.

[1] quotation lost [2] *i. e.* my only child

45

Zen. *Paroem.* 1. 44 ἀγὼν πρόφασιν οὐκ ἐπιδέχεται οὔτε φιλία· ὁ Μίλων ὁ παροιμιογράφος Ἰβύκειον τὴν παροιμίαν ταύτην φησὶν ὡς πρώτου χρησαμένου τοῦ Ἰβύκου.

e.g. ἄγων δὲ πρόφασιν οὐκ ἐπιδέχνυται
| οὔτε φιλία . . . .

46

Sch. Ap. Rh. 1. 146 [Αἰτωλὶς Λήδη]· . . . ὁ δὲ Ἴβυκος

Πλευρωνίαν

φησίν.

47

Cram. *A.O.* 3. 413. 16 ὁ δὲ αὐτὸς Ἑωσφόρος καὶ Ἕσπερος· καίτοι γε τὸ παλαιὸν ἄλλος ἐδόκει εἶναι ὁ Ἑωσφόρος καὶ ἄλλος ὁ Ἕσπερος· πρῶτος δὲ Ἴβυκος ὁ Ῥηγῖνος συνήγαγε τὰς προσηγορίας.

48

Sch. Ap. Rh. 2. 780 [ζωστῆρα φιλοπτολέμοιο κομίζων (Ἡρακλῆς) | Ἱππολύτης]· . . . πολλοὶ δὲ λόγοι περὶ τοῦ ζωστῆρός εἰσιν· τινὲς γὰρ Ἱππολύτης ἄλλοι δὲ Δηϊλύκης· Ἴβυκος δὲ Οἰολύκης ἰδίως ἱστορῶν τῆς Βριάρεω θυγατρός φησιν.

e.g. Οἰολύκα, Βριάρηο κόρα [1]

49

Sch. Ar. *Nub.* 1051 [Ἡράκλεια λουτρά]· Ἴβυκός φησι τὸν Ἥφαιστον κατὰ δωρεὰν δοῦναι [2] Ἡρακλεῖ

λουτρὰ θερμῶν ὑδάτων

ἐξ ὧν τὰ θερμά τινές φασιν Ἡράκλεια λέγεσθαι.

[1] *B*, cf. *E.M.* 213. 33 [2] *E*: mss ἀναδοῦναι

45 [1]

Zenobius *Proverbs*:

Contests allow no excuses, no more do friendships.

The proverb-writer Milon calls this proverb Ibycean because it was first used by Ibycus.

46

Scholiast on Apollonius of Rhodes *Argonautica* ['Aetolian Leda']: Ibycus calls her Leda

of Pleuron

47 [2]

Cramer *Inedita* (*Oxford*): The Dawn-bringer and the Evening Star are the same, though in old days they were thought to be different. Recognition of their identity is first made by Ibycus of Rhegium.

48

Scholiast on Apollonius of Rhodes *Argonautica* ['Heracles . . . bringing the belt of war-loving Hippolyta' [3]]: There are many stories about this belt; some call it Hippolyta's, others Deïlyca's; Ibycus is peculiar in saying that it belonged to

Oeolyca daughter of Briareüs

49

Scholiast on Aristophanes *Clouds* ['Heraclean baths']: According to Ibycus Hephaestus gave to Heracles as a gift

baths of warm waters

which according to some authorities is why hot springs are called Heraclean.

[1] cf. Ar. *Ach.* 392, Plat. *Crat.* 421 d [2] cf. Ach. Tat. *in Arat.* 136 Pet. [3] H. carried the belt when he went on foot to Colchis

50

Str. 6. 271 Ἀλφειὸν δὲ Ζωΐλος ὁ ῥήτωρ ἐν τῷ Τενεδίων Ἐγκωμίῳ φησὶν ἐκ Τενέδου ῥεῖν, τὸν[1] Ὅμηρον ψέγων ὡς μυθογράφον. Ἴβυκος δὲ τὸν ἐν Σικυῶνι Ἀσωπὸν ἐκ Φρυγίας ῥεῖν φησί.

51

Choer. *Gram. Gr.* 4. 267. 17 αὕτη ἡ αἰτιατική, φημὶ δὲ ἡ ἴκτινον κατὰ μεταπλασμὸν γέγονε ἴκτινα . . . ὥσπερ ἀλίτροχον

ἀλίτροχα

παρ' Ἰβύκῳ.

52

Paus. 2. 6. 5 Σικυῶνα δὲ οὐ Μαραθῶνος τοῦ Ἐπωπέως, Μητίωνος δὲ εἶναι τοῦ Ἐρεχθέως φασίν· ὁμολογεῖ δέ σφισι καὶ Ἄσιος, ἐπεὶ Ἡσίοδός γε καὶ Ἴβυκος ὁ μὲν ἐποίησεν ὡς Ἐρεχθέως εἴη Σικυών, Ἴβυκος δὲ εἶναι Πέλοπός φησιν αὐτόν.

53

Philod. εὐσεβ. p. 18 Gomp. Αἴσχυλος δ' [ἐν . . . .] καὶ Ἴβυ[κος καὶ Τε]λέστης [. . . . .] τὰς Ἁρπ[υίας . . .

54

Et. Sorb. (*E.M.* 387. 42) ὁ δὲ Ἡρωδιανὸς συντίθεται πρώτῳ Ἐτυμολογιῶν οὕτως λέγων· Τὸ παρ' Ὁμήρῳ ἐτώσιον τινὲς οἴονται παρὰ τὸ ἐτῶν ἐτώσιον, ἀλλὰ μάχεται ὁ νοῦς· οἱ δὲ οὕτως· ἀητῶν, ἀητώσιος, συστολῇ

ἀετώσιον

παρ' Ἰβύκῳ· τοῦτο ἀφαιρέσει ἐτώσιον.[2]

[1] mss ὁ τὸν [2] mss ἐτήσιον·

50

Strabo *Geography*: The orator Zoïlus, in his *Eulogy of Tenedos*, finds fault with Homer's accuracy as a story-writer, and declares that the Alpheus flows from Tenedos. Ibycus avers that the Sicyonian Asopus rises in Phrygia.

51

Choeroboscus *Canons*: This is the accusative; I say that ἴκτινον 'kite' becomes by metaplasm ἴκτινα . . . just as we find ἁλίτροχα

speeding through the sea[1]

instead of ἁλίτροχον in Ibycus.

52

Pausanias *Description of Greece*: They say that Sicyon was not son of Marathon son of Epopeus, but was son of Metion son of Erechtheus, and in this they have the support of Asius, while Hesiod makes him the son of Erechtheus, and Ibycus of Pelops.

53

Philodemus *On Piety*: Aeschylus in the . . . and Ibycus and Telestes . . . that the Harpies . . .

54[2]

Etymologicum Sorbonicum: Herodian in the first Book of his *Etymologies* comes to the following conclusion: The Homeric word ἐτώσιος 'fruitless' is thought by some authorities to come from ἐτῶν 'of years,' but the sense forbids; others say ἀητῶν 'of winds,' adjective ἀητώσιος, with shortening ἀετώσιος, 'like the wind,'

vain

in Ibycus, and with loss of the first syllable ἐτώσιον.

[1] perh. an epithet of Asopus (50) or Alpheus (23) [2] cf. *E.M.* 20. 13, Hesych. ἀετώσιον, *E.G.* 216. 26

55, 56

Cramer *A.O.* 4. 329. 22 ὁ μὲν διὰ τοῦ -ωσιος Ῥηγίνων ἐστίν, ἐπεὶ συνεχὴς παρ' αὐτοῖς ἀπὸ γενικῆς γίνεται· Ἀνάκων

Ἀνακώσιος

χαρίτων

χαριτώσιος

57

Et. Gud. 89. 31 ἄτερπνος· οὕτως ὁ ἄγρυπνος παρὰ Ῥηγίνοις, ὡς καὶ παρὰ Ἰβύκῳ καὶ Στησιχόρῳ.[1]

58

Hesych. βρυαλίκται· πολεμικοὶ ὀρχησταί·

<βρυαλίκται> μενέδουποι

Ἴβυκος ἢ Στησίχορος.[2]

59

E.M. Vet.

διέφρασαι

παρὰ Ἰβύκῳ ἐστὶν ἔφθαρσαι· καὶ κατὰ πάθος ἔφαρσαι καὶ καθ' ὑπέρθεσιν ἔφρασαι καὶ διέφρασαι· οὕτως Ἡρωδιανός.

60

E.M. 428. 28

ἤλσατο βοῦς

Ἴβυκος παρὰ τὸ ἤλασατο.

[1] see Stes. 79 [2] see Stes. 80

55, 56[1]

Cramer *Inedita (Oxford)*: The adjectival ending -ωσιος is used by the Rhegines, who regularly form it from the genitive; Ἀνάκων 'of the Dioscuri,' Ἀνακώσιος

belonging to the Dioscuri

χαρίτων 'of graces,' χαριτώσιος

graceful

57

Etymologicum Gudianum: ἄτερπνος:—used by the Rhegines for ἄγρυπνος 'sleepless,' as in Ibycus and Stesichorus.

58

Hesychius *Glossary*: βρυαλίκται:—war-dancers; compare Ibycus or Stesichorus

war-dancers stedfast in the mellay

59[2]

Old Etymologicum Magnum: διέφρασαι

thou art blind (?)

in Ibycus is ἔρθαρσαι, by loss of θ (?) ἔφαρσαι, and by transposition ἔφρασαι, and so διέφρασαι. Thus Herodian.

60

The Same:

carried off the oxen

in Ibycus; ἤλσατο is for ἠλάσατο.

[1] cf. Ibid. 1. 162. 15 [2] cf. *E.M.* 273. 24

61

Cram. *A.O.* 1. 65. 15 καὶ τὴν κλαγγῇ δοτικὴν[1] εἶπεν ὁ Ἴβυκος

κλαγγί

62

Hdn. π.μ.λ. 2. 943. 26 Lentz Λιβυαφιγενής· ἡ διὰ τοῦ φι ἐπέκτασις οὐδέποτε θέλει κατ' ἀρχὴν συντίθεσθαι, μόνῳ δὲ παρηκολούθησεν[2] ἐπιρρήματι τῷ ἶφι[3] τὸ τοιοῦτον, Ἰφιγένεια, Ἰφικλῆς, Ἰφιάνασσα, καὶ ὅσα ἄλλα τοιαῦτά ἐστι· πεπλάνηται οὖν Ἴβυκος εἰπών·

Λιβυαφιγενής

63

Sch. Ap. Rh. 4. 1348 [στέρφεσιν αἰγείοις ἐζωσμέναι]· τοῖς δέρμασιν, ἔνθεν καὶ στερφῶσαι· Ἴβυκος δὲ

στερφωτῆρα στρατόν

εἴρηκε τὸν ἔχοντα δέρματα.

64

E.M. 763. 41 τροπεζίτης διὰ τοῦ ι σημαίνει τὸν ἐν τῇ συνηθείᾳ λεγόμενον τραπεζίτην, ἀπὸ τοῦ τράπεζα· διὰ δὲ τῆς ει διφθόγγου τὸν ἐν τῇ τραπέζῃ παριστάμενον, ὡς παρ' Ὁμήρῳ 'τραπεζῆες κύνες' ἀπὸ τοῦ τραπεζεύς ἐστι· τὸ δὲ παρ' Ἰβύκῳ διὰ τοῦ η λεγόμενον

τραπεζητᾶν κυνῶν[4]

ἔστιν ὡς πλείων πλήων.

[1] mss τῇ κλαγγῇ δοτικῇ [2] mss insert ἐν [3] Lehrs: mss φι [4] *B*: mss κυνᾶν

61

Cramer *Inedita* (*Oxford*): Ibycus used κλαγγί

with noise

for the dative κλαγγῇ.

62

Herodian *Words without Parallel*: Λιβυαφιγενής:—the extension [of a noun] with -φι never occurs at the beginning of a compound; this happens only with an adverb, namely ἶφι 'mightily,' as in *Iphigeneia*, *Iphicles*, *Iphianassa*, and the like. So Ibycus is wrong in using the word Λιβυαφιγενής

Libya-born

63

Scholiast on Apollonius of Rhodes *Argonautica* ['in goat-pelts clad']: that is 'skins,' whence comes στερφῶσαι 'to cover with hide'; and Ibycus says

hide-clad host

for an army that wears skins.

64[1]

Etymologicum Magnum: τραπεζίτης with the ι has the ordinary meaning 'banker' from τράπεζα 'a table'; with the diphthong ει it means 'one who stands beside the table,' as in Homer 'the dogs beside the table,' τραπεζῆες from τραπεζεύς; whereas the form with η, τραπεζήτης, used by Ibycus in the phrase

the dogs about the table,

is parallel to πλήων for πλείων 'more.'

[1] cf. Cram. *A.O.* 2. 45. 22, Eust. 1257. 25, *E.G.* 533. 43, 534. 14, Suid. τράπεζα, Bek. *An.* 3. 1424, Poll. 3, 84

65

Plut. *Lyc. et Num.* 3 *ἔτι δὲ μᾶλλον ἡ περὶ τὰς παρθένους φυλακὴ κατέσταλται τῷ Νομᾷ πρὸς τὸ θῆλυ καὶ κόσμιον· ἡ δὲ τοῦ Λυκούργου παντάπασιν ἀναπεπταμένη καὶ ἄθηλυς οὖσα τοῖς ποιηταῖς λόγον παρέσχηκε·*

φανομηρίδας [1]

τε γὰρ αὐτὰς ἀποκαλοῦσιν, ὡς Ἴβυκος, καὶ ἀνδρομανεῖς λοιδοροῦσιν . . .

66

Sch. Pind. *O.* 9. 129 *χάρμα· νῦν ἀντὶ τοῦ χαρά. Ὅμηρος δὲ ἐπὶ τῆς μάχης· οἱ δὲ περὶ Ἴβυκον καὶ Στησίχορον*

χάρμαν [2]

τὴν ἐπιδορατίδα φασίν.

67

Ox. Pap. XV 1790[3]

ἀντ. . . . [τοὶ [4] κ]αὶ Δαρδανίδα Πριάμοιο μέ[γ']
[ἄσ]τυ περικλεὲς ὄλβιον ἠνάρον
[Ἄργ]οθεν ὀρνυμένοι
[Ζη]νὸς μεγάλοιο βουλαῖς
ἐπ. [ξα]νθᾶς Ἑλένας περὶ εἴδει
6 [δῆ]ριν πολύυμνον ἔχοντες
[πό]λεμον κατὰ δακρυόεντα
[Πέρ]γαμον δ' ἀνέβα ταλαπείριο[ν ἄ]τα
[χρυ]σοέθειραν διὰ Κύπριδα.[5]

στρ. [νῦ]ν δέ μοι οὔτε ξειναπάταν Π[άρι]ν
11 [ἔστ'] [6] ἐπιθύμιον οὔτε τανίσφυρον
[ὑμ]νῆν Κασσάνδραν

[1] *B*, cf. Poll. 2. 187, 7. 55, Clem. Al. 4. 128: mss *φαινομ.*

5

Plutarch *Comparison of Lycurgus and Numa*: Moreover the measures taken by Numa for the protection of virgins aim more at preserving the feminine nature and public decency than those of Lycurgus, which indeed are so entirely free and unfeminine as to have caused remark in poetry; for the poets, for instance Ibycus, call the Spartan girls

bare-thighed

and use 'man-mad' of them as a term of abuse.

66

Scholiast on Pindar: χάρμα is here used for χαρά 'joy'; Homer uses it of battle; whereas in Ibycus and Stesichorus (95) it means

spear-head

67

From a Papyrus of the First Century B.C.:[1]

. . . who set forth from Argos at the hest of great Zeus, and upholding an often-sung strife in tearful war for the sake of the form of flaxen-haired Helen, made an end of the city so mighty and rich and renowned of Dardanid Priam, and the vengeance of Heaven went up on long-suffering Pergamum because of the golden-tressèd Cypris. But now 'tis my will to sing neither of Paris the host-cheater nor yet of slim-ankled Cassandra and other the

[1] apparently part of the epilogue to a Book (or the whole collection?) of I.'s poems dedicating it to his patron Polycrates of Samos

[2] mss χάρμην [3] restored by Hunt, Murray, Lobel, *E* [4] τοὶ *E*, Hunt agreeing, cf. fr. 4 *O.P.* [5] prob. scanned – ⏑ ⏓ [6] *E*, Hunt now agreeing: Hunt once ἦν

[Πρι]άμοιό τε παίδας ἄλλους
ἀντ. [Τρο]ίας θ' ὑψιπύλοιο ἅλωσιν, ὅγ'
[οὐκ] ἄρ' ἀνώνυμον· οὐδ' ἐπ[ελεύσομαι] [1]
[ἡρ]ώων ἀρετὰν
[ὑπ]εράφανον οὔστε κοίλαι
ἐπ. [νάες] πολυγόμφοι ἐλεύσαν
[Τροί]ạ κακὸν ἥροας [2] ἐσθλούς·
[τῶν] μὲν κρείων Ἀγαμέμνων
ἆρχε Πλεισθενίδας βασιλεὺς ἄγος ἀνδρῶν
Ἀτρέος ἐσ[θλοῦ] παῖς ἐκ π[ατρό]ς.

στρ. καὶ τὰ μὲ[ν ἂν] Μοίσαι σεσοφισμένạ
εὖ Ἑλικωνίδες ἐμβάϊεν ὀπί,[3]
θνατὸς δ' οὔ κ[ε]ν ἀνὴρ
διερὸ[ς] τὰ ἕκαστα [4] εἴποι
ἀντ. ναῶν, ὡ[ς Μεν]έλαος ἀπ' Αὐλίδος
Αἰγαῖον διὰ [πό]ντον ἀπ' Ἄργεος
ἠλύθε [Δαρδανία]ν
ἱπποτρόφο[ν, ὡς δ]ὲ φῶτες
ἐπ. χαλκάσπι̣[δες, υἷ]ες Ἀχαιῶν·
τῶν μὲν προφερέστατος αἰχμᾷ
[ἦλθε]ν [5] πόδ[ας ὠ]κὺς Ἀχιλλεὺς
[καὶ μέ]γας Τ[ελαμ]ώνιος ἄλκιμ̣[ος Αἴας]
[. . .] ρ̣ ατ[. . . αρ]γυρος.

στρ. [. . . . .]ος ἀπ' Ἄργεος
[. . . . . .]ς ἐς Ἴλιον
[. . . . . .]
[. . . . .] . . .
ἀντ. [. . . . .]ά χρυσεόστροφος

[1] E: Hunt ἐπανέρχομαι [2] P ηρωας [3] E, i. e. Ϝοπί of

children of Priam with the taking of Troy the high-gated, for all 'tis so glorious a theme; nor shall I recount the proud valour of the Heroes, the Heroes so noble whom the hollow ships with their nailèd sides brought unto Troy for her mischief, of whom Agamemnon was chief, the Pleisthenid king, the leader of men, the son of a noble father, to wit of Atreus.

On such tasks may the well-skilled voice of the Muses of Helicon enter, but never a mortal alive could tell of all the doings of the ships, how came Menelaus from Aulis across the Aegean Sea from Argos to Dardany nurse of horses, and how came those brazen-targeted wights, the sons of the Achaeans, of whom the most eminent in battle came swift-foot Achilles and the great and courageous Aias son of Telamon . . .

. . . .[1]

[1] the missing strophe prob. contained a ref. to Teucer and the horses of Laomedon, which are apparently the subject of a mutilated scholion

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which through γοπί P's λογ[φ ?] is perh. a correction: Hunt prints σεσοφισμέναι which is prob. what P intended [4] P prob. [σκατα ;α]ταεκαστα [5] *E*; for hiatus cf. 2. 6: Hunt [βαίν]ε[ι]

Ὑλλὶς ἐγείνατο,[1] τῷ δ' ἄρα Τρωΐλον
ὡσεὶ χρυσὸν ὀρει-
χάλκῳ τρὶς ἄπεφθον ἤδη
ἐπ. Τρῶες Δαναοί τ' ἐρόεσσαν
μορφὰν μάλ' ἐΐσκον ὅμοιον.
τοῖς μὲν πέδα κάλλεος αἰέν·
καὶ σύ, Πουλύκρατες,[2] κλέος ἄφθιτον ἑξεῖς
ὡς κατ' ἀοιδὰν καὶ ἐμὸν κλέος.

[1] P εγήν. [2] P πολύκ.

and the son of gold-girt Hyllis, aye and he to whom Troilus for loveliness of form was likened forthwith both by Trojan and Danaan even as gold thrice refined might be likened to mountain copper.

Theirs it is to share beauty for ever, and thine, too, Polycrates, shall be a glory, even as my glory in song, unfading.

ΑΝΑΚΡΕΟΝΤΟΣ

Βίος

Str. 14. 644 καὶ ἡ Τέως δὲ ἐπὶ χερρονήσῳ ἵδρυται λιμένα ἔχουσα· ἐνθένδ' ἐστὶν Ἀνακρέων ὁ μελοποιός, ἐφ' οὗ Τήϊοι τὴν πόλιν ἐκλιπόντες εἰς Ἄβδηρα ἀπῴκησαν Θρᾳκίαν πόλιν, οὐ φέροντες τὴν τῶν Περσῶν ὕβριν, ἀφ' οὗ καὶ τοῦτ' εἴρηται '"Ἄβδηρα καλὴ Τηΐων ἀποικίη.' πάλιν δ' ἐπανῆλθόν τινες αὐτῶν χρόνῳ ὕστερον.

Aristox. *Frag. Hist. Gr.* 2. 279. 23 φ' γὰρ καὶ ιδ' ἔτη ἔγγιστα ἀπὸ τῶν Τρωϊκῶν ἱστορεῖται μέχρι Ξενοφάνους τοῦ φυσικοῦ καὶ τῶν Ἀνακρέοντός τε καὶ Πολυκράτους χρόνων καὶ τῆς ὑπὸ Ἁρπάγου τοῦ Μήδου Ἰώνων πολιορκίας καὶ ἀναστάσεως ἣν Φωκαεῖς φυγόντες Μασσαλίαν ᾤκησαν.

Euseb. Ol. 62. 2: Anacreon lyricus poeta agnoscitur.

Suid. Ἀνακρέων· Τήϊος, λυρικός, Σκυθίνου υἱός· οἱ δὲ Εὐμήλου, οἱ δε Παρθενίου, οἱ δὲ Ἀριστοκρίτου ἐδόξασαν. ἔγραψεν ἐλεγεῖα καὶ ἰάμβους, Ἰάδι πάντα διαλέκτῳ. γέγονε κατὰ Πολυκράτην τὸν Σάμου τύραννον, Ὀλυμπιάδι ξβ'.[1] οἱ δὲ ἐπὶ Κύρου καὶ Καμβύσου τάττουσιν αὐτὸν κατὰ τὴν ξε'[2] Ὀλυμπιάδα· ἐκπεσὼν δὲ Τέω διὰ τὴν Ἱστιαίου ἐπανάστασιν ᾤκησεν

[1] mss νβ'   [2] mss νε'

ANACREON

Life

Strabo *Geography*: Teos is built on a peninsula and has a harbour. It is the birthplace of the lyric poet Anacreon, in whose time the inhabitants left their city and founded Abdera in Thrace because they would not endure the Persian yoke—whence the saying: 'Abdera, fair new home of them of Teos,'—though indeed some of the Teians returned in later days.

Aristoxenus *Histories*: Approximately 514 years are represented as having elapsed between the Trojan War and the times of the physical philosopher Xenophanes, of Anacreon and Polycrates, and of the blockade of Ionia by Harpagus the Persian and the migration of the Phocaeans to Marseilles to escape it.

Eusebius *Chronicle*: Second year of the 62nd Olympiad (B.C. 532–529): flourished the lyric poet Anacreon.

Suidas *Lexicon*: Anacreon: Of Teos, a lyric poet, son of Scythinus or, according to other varying authorities, of Eumelus, Parthenius, or Aristocritus. He wrote elegiac and iambic poems, all in the Ionic dialect. He was contemporary with Polycrates tyrant of Samos, that is, of the 62nd Olympiad, though some authorities put him in the time of Cyrus and Cambyses, that is, in the 65th (B.C. 520–517). Driven from Teos through the revolt of

Ἄβδηρα ἐν Θράκῃ. βίος δὲ ἦν αὐτῷ πρὸς ἔρωτας παίδων καὶ γυναίκων καὶ ᾠδάς. καὶ συνέγραψε παροίνιά τε μέλη καὶ ἰάμβους καὶ τὰ καλούμενα Ἀνακρεόντεια.

Hdt. 3. 121 [π. αἰτιῶν τῶν τοῦ θανάτου τοῦ Πολυκράτους]· οἱ δὲ ἐλάσσονες λέγουσι πέμψαι Ὀροίτεα ἐς Σάμον κήρυκα ὅτευ δὴ χρήματος δεησόμενον· οὐ γὰρ ὦν δὴ τοῦτό γε λέγεται· καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν ἀνδρεῶνι, παρεῖναι δέ οἱ καὶ Ἀνακρέοντα τὸν Τήϊον· καί κως, εἴτ' ἐκ προνοίης αὐτὸν κατηλογέοντα τὰ Ὀροίτεω πρήγματα, εἴτε καὶ συντυχίη τις τοιαύτη ἐπεγένετο· τόν τε γὰρ κήρυκα τὸν Ὀροίτεω παρελθόντα διαλέγεσθαι καὶ τὸν Πολυκράτεα, τυχεῖν γὰρ ἐπεστραμμένον πρὸς τὸ τοῖχον, οὔτε τι μεταστραφῆναι οὔτε ὑποκρίνασθαι.

Str. 14. 638 [π. Σάμου]· αἱ μὲν οὖν τυραννίδες ἤκμασαν κατὰ Πολυκράτη μάλιστα καὶ τὸν ἀδελφὸν αὐτοῦ Συλοσῶντα· ἦν δ' ὁ μὲν καὶ τύχῃ καὶ δυνάμει λαμπρὸς ὥστε καὶ θαλαττοκρατῆσαι . . . τούτῳ συνεβίωσεν Ἀνακρέων ὁ μελοποιός· καὶ δὴ καὶ πᾶσα ἡ ποίησις πλήρης ἐστὶ τῆς περὶ αὐτοῦ μνήμης.

Him. *Or.* 31. 4 ἦν Πολυκράτης ἔφηβος· ὁ δὲ Πολυκράτης οὗτος οὐ βασιλεὺς Σάμου μόνον, ἀλλὰ καὶ τῆς Ἑλληνικῆς ἁπάσης θαλάσσης ὑφ'[1] ἧς γαῖα ὁρίζεται· ὁ δὴ γοῦν τῆς Ῥόδου (?) Πολυκράτης ἤρα μουσικῆς καὶ μελῶν, καὶ τὸν πατέρα ἔπειθε συμπρᾶξαι αὐτῷ πρὸς τὸν τῆς μουσικῆς ἔρωτα. ὁ δὲ Ἀνακρέοντα τὸν μελοποιὸν μετα-

Histiaeus he colonised Abdera in Thrace. His life was devoted to love and song. He wrote drinking-songs and iambics and the poems called *Anacreontea*.[1]

Herodotus *Histories* [on the causes of the death of Polycrates]: The following is the less generally received account. A herald sent by Oroetes to Samos demanding a sum of money the amount of which is not given, found Polycrates reclining in the dining-hall and with him Anacreon of Teos. Somehow, whether by accident or because Polycrates wished to show his contempt of Oroetes, it came about that when the man approached and began to speak, Polycrates, who lay with his face to the wall, made no attempt either to turn round or to answer him.

Strabo *Geography* [on Samos]: These despotisms culminated in Polycrates and his brother Syloson. The former by fortune and power became so great as to rule the seas. . . . Under his roof lived the lyrist Anacreon, whose poetry abounds with references to him.

Himerius *Declamations*: Polycrates was then a youth. Now the elder Polycrates was not only king of Samos but ruled all the inner seas of Greece. The younger Polycrates[2] loved music and poetry, and urged his father to help him to indulge his love of music. So his father sent for the lyric poet

[1] these are really late imitations of his 'Hemiambics' such as 75, see vol. iii: for his supposed invention of the *barbiton* see Ath. 4. 175 e (above. p. 83) [2] mss. 'Pol. of Rhodes,' which must be corrupt

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[1] mss ἐφ'

πεμψάμενος δίδωσι τῷ παιδὶ τοῦτον τῆς ἐπιθυμίας διδάσκαλον, ὑφ' ᾧ τὴν βασιλικὴν ἀρετὴν ὁ παῖς διὰ τῆς λύρας πονῶν, τὴν Ὁμηρικὴν ἤμελλε πληρώσειν εὐχὴν τοῦ πατρὸς Πολυκράτους πᾶσι[1] κρείσσων ἐσόμενος.

Ibid. 5. 3 ἔχαιρε μὲν Ἀνακρεὼν εἰς Πολυκράτους στελλόμενος τὸν ξανθὸν Μεγίστην[2] προσφθέγξασθαι· ἡδὺ δ' ἦν καὶ Πινδάρῳ προσειπεῖν πρὸ τοῦ Διὸς τὸν Ἱέρωνα . . .

Ibid. 30 (Schenkl) ᾖδε δὲ ὁ Ἀνακρεὼν τὴν Πολυκράτους τύχην Σαμίων τῇ θεᾷ πεμπόντων[3] τὰ ἱερά.

Max. Tyr. 21. 7 τοιαύτην φασὶ τὸν Ἀνακρέοντα ἐκεῖνον τὸν Τήϊον ποιητὴν δοῦναι δίκην τῷ Ἔρωτι. ἐν τῇ τῶν Ἰώνων ἀγορᾷ ἐν Πανιωνίῳ ἐκόμιζεν τίτθη βρέφος· ὁ δὲ Ἀνακρέων βαδίζων μεθύων ἰάχων[4] ἐστεφανωμένος, σφαλόμενος[5] ὠθεῖ τὴν τίτθην σὺν τῷ βρέφει καί τι καὶ εἰς τὸ παιδίον ἀπέρριψεν βλάσφημον ἔπος· ἡ δὲ γυνὴ ἄλλο μὲν οὐδὲν ἐχαλέπηνεν τῷ Ἀνακρέοντι, ἐπηύξατο δὲ τὸν αὐτὸν τοῦτον ὑβριστὴν ἄνθρωπον τοσαῦτα καὶ ἔτι πλείω ἐπαινέσαι ποτὲ τὸ παιδίον ὅσα νῦν ἐπηράσατο. τελεῖ ταῦτα ὁ θεός· τὸ γὰρ παιδίον ἐκεῖνο δὴ αὐξηθὲν γίγνεται Κλεόβουλος ὁ ὡραιότατος, καὶ ἀντὶ μικρᾶς ἀρᾶς ἔδωκεν ὁ Ἀνακρέων Κλεοβούλῳ δίκην δι' ἐπαίνων πολλῶν.

Ibid. 37. 5 οὕτω καὶ Ἀνακρέων Σαμίοις Πολυκράτην ἡμέρωσεν κεράσας τῇ τυραννίδι ἔρωτα,

[1] mss τῷ πατρὶ Πολυκράτει πάντων [2] Wil: mss μέγαν Ξάνθιππον [3] mss πέμπουσαν [4] Hobein: mss ἄκων

Anacreon, and gave him to his son to teach him his heart's desire; and under him the lad, labouring with the lyre at royal virtue, seemed likely to fulfil the prayer of which Homer speaks, by surpassing his father Polycrates in all accomplishments.[1]

The Same: Anacreon rejoiced, when summoned to the court of Polycrates, to address the flaxen-haired Megistes; sweet it was to Pindar to salute Hiero before Zeus . . .

The Same: Anacreon sang the praise of the fortunes of Polycrates when the Samians gave offerings to the Goddess.

Maximus of Tyre *Dissertations*: Anacreon, the poet of Teos, is said to have been punished by Love in the following way. One day at the Pan-Ionian Festival a nurse was carrying a baby in the Ionian Meeting-Place,[2] when Anacreon came along tipsy and shouting with a wreath on his head, and stumbling against the woman and her charge let fall some words of abuse. The indignant nurse contented herself with expressing a pious wish that the very scoundrel who now cursed the child should live to praise him in still stronger terms—which indeed was the fact; for the God heard her prayer and, the child growing to be the lovely Cleobulus, Anacreon expiated a little curse with manifold praise.

The Same: Anacreon, too, mitigated the tyranny of Polycrates over the Samians by mingling it with

[1] *Il.* 6. 476 ff. [2] on Mt. Mycalè

[5] mss σφαλλ.

Σμερδίου καὶ Κλεοβούλου κόμην καὶ κάλλος[1] Βαθύλλου καὶ ᾠδὴν Ἰωνικήν.[2]

Sch. Pind. *Isth.* 2. 1 Ἀνακρέοντα γοῦν, ἐρωτηθέντα φασὶ διατί οὐκ εἰς θεοὺς γράφει ὕμνους ἀλλ' εἰς παῖδας, εἰπεῖν '"Οτι οὗτοι ἡμῶν θεοί εἰσι.'

Ar. *Thesm.* 159

ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἰδεῖν
ἀγρεῖον ὄντα καὶ δασύν· σκέψαι δ' ὅτι
Ἴβυκος ἐκεῖνος κ' Ἀνακρέων ὁ Τήϊος
κ' Ἀλκαῖος, οἵπερ ἁρμονίαν ἐχύμισαν,
ἐμιτροφόρουν τε καὶ διεκινοῦνθ' ὧδέ πως[3] . . .

[Plat.] Hipparch. 228 b . . . Ἱππάρχῳ, ὃς τῶν Πεισιστράτου παίδων ἦν πρεσβύτατος καὶ σοφώτατος, ὃς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο καὶ τὰ Ὁμήρου ἔπη πρῶτος ἐκόμισεν εἰς τὴν γῆν ταυτηνί, καὶ ἠνάγκασε τοὺς ῥαψῳδοὺς Παναθηναίοις ἐξ ὑπολήψεως ἐφεξῆς αὐτὰ διϊέναι, ὥσπερ νῦν ἔτι οἵδε ποιοῦσιν, καὶ ἐπ' Ἀνακρέοντα τὸν Τήϊον πεντηκόντορον στείλας ἐκόμισεν εἰς τὴν πόλιν, Σιμωνίδην δὲ τὸν Κεῖον ἀεὶ περὶ αὐτὸν εἶχεν μεγάλοις μισθοῖς καὶ δώροις πείθων· ταῦτα δ' ἐποίει βουλόμενος παιδεύειν τοὺς πολίτας, ἵν' ὡς βελτίστων ὄντων αὐτῶν ἄρχοι, οὐκ οἰόμενος δεῖν οὐδενὶ σοφίας φθονεῖν ἅτε ὢν καλός τε κἀγαθός.

Plat. *Charm.* 157 e οὐ γὰρ οἶμαι ἄλλον οὐδένα τῶν ἐνθάδε ῥᾳδίως ἂν ἔχειν ἐπιδεῖξαι ποῖαι δύο

[1] Markl: mss αὐλοὺς [2] cf. Him. 30. 3, *A.P.* 7. 27, 30, 31, Hor. *Epod.* 14. 9

love, to wit with the locks of Smerdies and Cleobulus, the beauty of Bathyllus, and Ionian song.[1]

Scholiast on Pindar: It is said that when Anacreon was asked why he did not write hymns to the Gods, but to his loves, he replied 'Because our loves are our Gods.'

Aristophanes *Thesmophoriazusae*: It is particularly unrefined of a poet to be boorish and unkempt. Just think how master-cooks of music like the great Ibycus and Alcaeus and Anacreon of Teos wore the cap of luxury and danced like this [*i.e.* in the Ionian way] . . .

[Plato] Hipparchus: . . . to Hipparchus the eldest and wisest of the sons of Peisistratus, who among other fine ways showed his wisdom not only in being the first to bring the works of Homer to this country and compelling the minstrels, as my friends here still do, to recite them in relays from beginning to end at the Panathenaic Festival, but in sending a fifty-oared galley to fetch Anacreon of Teos to Athens, and in inducing Simonides of Ceos by high pay and valuable presents to be in continual attendance upon him. This he did in order to educate his fellow-citizens and make them loyal subjects, because he believed, like a true man of culture, that wit and wisdom should never be despised.

Plato *Charmides*: I hardly believe that anybody in

[1] cf. Hor. *Epod.* 14

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[3] Rogers: mss διεκινοῦντ' Ἰωνικῶς

οἰκίαι συνελθοῦσαι εἰς ταὐτὸν τῶν Ἀθήνησιν ἐκ τῶν εἰκότων καλλίω ἂν καὶ ἀμείνω γεννήσειαν ἢ ἐξ ὧν σὺ γέγονας. ἥ τε γὰρ πατρῴα ὑμῖν οἰκία, ἡ Κριτίου τοῦ Δρωπίδου, καὶ ὑπὸ Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων πολλῶν ποιητῶν ἐγκεκωμιασμένη παραδέδοται ἡμῖν ὡς διαφέρουσα κάλλει τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ, καὶ αὖ ἡ πρὸς μητρὸς ὡσαύτως . . .

Sch. Aesch. *P.V.* 128 . . . *ἐπεδήμησε γὰρ (ὁ Ἀνακρέων) τῇ Ἀττικῇ Κριτίου ἐρῶν, καὶ ἠρέσθη λίαν τοῖς μέλεσι τοῦ τραγικοῦ.*

Him. *Or.* 22. 5 *ἥρμοσε μὲν καὶ Ἀνακρέων μετὰ τὴν νόσον τὴν λύραν, καὶ τοὺς φίλους ἔρωτας αὖθις διὰ μέλους ἠσπάζετο . . .*

Ath. 13. 600 d [*π. ἔρωτος*]· *ὃν ὁ σοφὸς ὑμνῶν αἰεί ποτε Ἀνακρέων πᾶσίν ἐστιν διὰ στόματος. λέγει οὖν περὶ αὐτοῦ καὶ ὁ κράτιστος Κριτίας τάδε·*

τὸν δὲ γυναικείων μελέων πλέξαντά ποτ' ᾠδὰς
ἡδὺν Ἀνακρείοντα Τέως εἰς Ἑλλάδ' ἀνῆγεν,
συμποσίων ἐρέθισμα, γυναικῶν ἠπερόπευμα,
αὐλῶν ἀντίπαλον, φιλοβάρβιτον, ἡδύν, ἄλυπον.
οὔποτέ σου φιλότης γηράσεται οὐδὲ θανεῖται
ἔστ' ἂν ὕδωρ οἴνῳ συμμειγνύμενον κυλίκεσσι
παῖς διαπομπεύῃ προπόσεις ἐπιδέξια νωμῶν,
παννυχίδας θ' ἱερὰς θήλεις χοροὶ ἀμφιέπωσιν,
πλάστιγξ θ' ἡ χαλκοῦ θυγάτηρ ἐπ' ἄκραισι καθίζῃ
κοττάβου ὑψηλοῦ[1] *κορυφαῖς Βρομίου ψακάδεσσιν.*

[1] Kaib: mss *ὑψηλαῖς*

this city could point to two Athenian houses which have united to produce so true a nobleman as the two from which you spring. The fame of your father's family, the house of Critias son of Dropides, has come down to us crowned with the praises accorded it by Anacreon, Solon, and many other poets for the beauty, the virtue, and the prosperity as it is called, of those who have belonged to it; the same is true of your mother's. . . .

Scholiast on Aeschylus *Prometheus Bound*: For Anacreon lived some time in Attica in the days of his passion for Critias, and took delight in the lyrics of Aeschylus.[1]

Himerius *Declamations*: Anacreon tuned his lyre after the plague[2] and welcomed his dear loves (*or* his friends the Loves) again with music.

Athenaeus *Doctors at Dinner*: Love is the almost constant theme of the wise Anacreon who is so familiar to us all. Compare the excellent Critias: 'Teos brought unto Greece that sweet old weaver of womanish song, rouser of revels, cozener of dames, rival of the flute, lover of the lyre, the delightful, the anodyne. Never shall love of thee, Anacreon, grow old or die, so long as serving-lad bears round mixed wine for cups and deals bumpers about board, so long as maiden band does holy night-long service of the dance, so long as the scale-pan that is daughter of bronze sits upon the summit of the cottabus-pole ready for the throwing of the wine-drops.

[1] cf. *fr.* 39; An. may not have died till 488: Aesch. first exhibited in 499 [2] *or* his illness

[Luc.] *Macr.* 26 Ἀνακρέων δὲ ὁ τῶν μελῶν ποιητὴς ἔζησεν ἔτη πέντε καὶ ὀγδοήκοντα, καὶ Στησίχορος δὲ ὁ μελοποιὸς ταὐτά· Σιμωνίδης δὲ ὁ Κεῖος ὑπὲρ τὰ ἐνενήκοντα.

Val. Max. 9. 8 sicut Anacreonti quoque, quem usitatum humanae vitae modum supergressum passae uvae suco tenues et exiles virium reliquias foventem unius grani pertinacior in aridis faucibus mora[1] absumpsit.

Paus. 1. 25. 1 ἔστι δὲ ἐν τῇ Ἀθηναίων ἀκροπόλει καὶ Περικλῆς ὁ Ξανθίππου καὶ αὐτὸς Ξάνθιππος, ὃς ἐναυμάχησεν ἐπὶ Μυκάλῃ Μήδοις. τοῦ δὲ τοῦ Ξανθίππου πλησίον ἕστηκεν Ἀνακρέων ὁ Τήϊος, πρῶτος μετὰ Σαπφὼ τὴν Λεσβίαν τὰ πολλὰ ὧν ἔγραψε ἐρωτικὰ ποιήσας· καί οἱ τὸ σχῆμά ἐστιν οἷον ᾄδοντος ἂν ἐν μέθῃ γένοιτο ἀνθρώπου.

Anth. Pol. 7. 24[2]

Ἡμερὶ πανθέλκτειρα, μεθυτρόφε μῆτερ ὀπώρας,
  οὔλης ἣ σκολιὸν πλέγμα φύεις ἕλικος,
Τηΐου ἡβήσειας Ἀνακρείοντος ἐπ' ἄκρῃ
  στήλῃ καὶ λεπτῷ χώματι τοῦδε τάφου,
ὡς ὁ φιλάκρητός τε καὶ οἰνοβαρὴς φιλοκώμοις
  παννυχίσιν[3] κρούων τὴν φιλόπαιδα χέλυν
κὴν χθονὶ πεπτηὼς κεφαλῆς ἐφύπερθε φέροιτο
  ἀγλαὸν ὡραίων βότρυν ἀπ' ἀκρεμόνων,
καί μιν ἀεὶ τέγγοι νοτερὰ δρόσος, ἧς ὁ γεραιὸς
  λαρότατον[4] μαλάκων ἔπνεεν ἐκ στομάτων.

Ibid. 25[2]

Οὗτος Ἀνακρείοντα, τὸν ἄφθιτον εἵνεκα Μουσέων
  ὑμνοπόλον, πάτρης τύμβος ἔδεκτο Τέω,

[Lucian] *Longevity*: The lyric poet Anacreon lived eighty-five years, the lyric poet Stesichorus the same, and Simonides of Ceos over ninety.

Valerius Maximus *Memorable Deeds and Sayings*: . . . as in the case of Anacreon, who outlived the common span of human life, only to perish while nursing what poor strength was left him with a cup of raisin-wine, by the sticking of an obstinate grape-stone in his withered throat.

Pausanias *Description of Greece*: On the Athenian Acropolis there are statues of Pericles son of Xanthippus and his father also who fought the Persians at Mycalè. Near Xanthippus stands Anacreon of Teos, the first poet excepting Sappho of Lesbos to make his chief theme love. The statue represents him as one singing in his cups.

Palatine Anthology: All-enchanting nurse of the wine, mother of fruit who bringest forth the crooked plait of the twisting tendril, grow lush and long, thou Vine, a-top the stone and little mound that are the tomb of Teian Anacreon; so shall the tippling friend of neat liquor, who thrummed in night-long revel the lute of a lover of lads, yet sport above his buried head the glorious cluster of some teeming bough, and be wet evermore with the dew whose delicious scent was the breath of his mild old mouth.

The Same: This tomb in his native Teos hath received one whom the Muses made an immortal

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[1] Madv: mss *amor* [2] wrongly ascribed to Simonides
[3] Heck: mss *φιλόκωμος* (-μω) *παννύχιος* [4] mss *λαρότερον*

ὃς Χαρίτων πνείοντα μέλη πνείοντα δ' Ἐρώτων,
τὸν γλυκὺν ἐς παίδων ἵμερον ἡρμόσατο.
μοῦνον[1] δ' εἰν Ἀχέροντι βαρύνεται, οὐχ ὅτι λείπων
ἠέλιον Λήθης ἐνθάδ' ἔκυρσε δόμων,
ἀλλ' ὅτι τὸν χαρίεντα μετ' ἠϊθέοισι Μεγιστέα
καὶ τὸν Σμερδίεω Θρῆκα λέλοιπε πόθον·
μολπῆς δ' οὐ λήθει μελιτερπέος, ἀλλ' ἔτ' ἐκεῖνον[2]
βάρβιτον οὐδὲ θανὼν εὔνασεν εἰν Ἀΐδῃ.

Him. *Or.* 19 Schenkl *Hermes* 1911 p. 416 Σαπφὼ καὶ Ἀνακρέων ὥσπερ τι προοίμιον τῶν μελῶν τὴν Κύπριν ἀναβοῶντες οὐ παύονται.

Ibid. 29. 3 κοσμεῖ μὲν γὰρ Ἀνακρέων τὴν Τηΐων πόλιν τοῖς μέλεσι κἀκεῖθεν ἄγει τοὺς ἔρωτας.

Ath. 15. 694 a [π. σκολίων]· . . . ὡς Ἀριστοφάνης παρίστησιν ἐν Δαιταλεῦσιν λέγων οὕτως· 'Ἆσον δή μοι σκόλιόν τι λαβὼν Ἀλκαίου κ'Ἀνακρέοντος.'

Anth. Pal. 4. 1. 35 Μελεάγρου Στέφανος·

ἐν δ' ἄρ' Ἀνακρείοντα, τὸ μὲν γλυκὺ κεῖνο μέρισμα[3]
νέκταρος εἰς δ' ἐλέγους ἄσπορον ἀνθέμιον.

Ibid. 9. 239 Κριναγόρου εἰς βίβλον λυρικὴν Ἀνακρέοντος·

Βίβλων ἡ γλυκέρη λυρικῶν ἐν τεύχεϊ τῷδε
πεντὰς ἀμιμήτων ἔργα φέρει Χαρίτων,
Ἀνακρέοντος ἃς ὁ Τήϊος δύναξ[4]
ἔγραψεν ἢ παρ' οἶνον ἢ σὺν ἱμέροις·

bard, one who married unto the sweet desire of lads songs redolent of the Graces and redolent of the Loves; in the land of the dead, Anacreon hath but one trouble, and it is not that he hath quitted the sunlight to go to the house of Oblivion, but rather that he hath left behind him the fair stripling Megisteus and the Thracian love of Smerdies. For his sweet delightful music he forgetteth not, nay, giveth that lyre of his no rest even there in death.

Him. *Declamations*: Sappho and Anacreon never cease to call upon Cypris as a sort of prelude to their poems.

The Same: Anacreon adorns the city of Teos with his poems and thence derives his loves.

Athenaeus *Doctors at Dinner* [on drinking-songs]: Compare what Aristophanes says in the *Banqueters*, 'Take and sing me a drinking-song of Alcaeus or Anacreon.'

Palatine Anthology The Garland of Meleager: And Anacreon he twined therein, that honeysuckle which is one of the sweet ingredients of nectar but may not be sown in elegiac verse.[1]

The Same: Crinagoras on Anacreon's Book of Lyrics: The delicious five lyric books in this volume[2] carry those works of the peerless Graces which were written by the Teian pen of Anacreon over the wine or with the Loves. We come as a

[1] Anacreon's name can be got into elegiac metre only by a make-shift [2] *or perh.* box (= *capsa*)

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[1] *B*: mss -ος [2] ἔτ' ἐκεῖνον prob. corrupt [3] *E*, cf. Ibyc. 37: mss μέλισμα [4] *E*, cf. *A.P.* 6. 295. 1: for metre cf. *A.P.* 4 above: ms ὁ ἡδὺς πρέσβυς corr. of δ' ἄναξ

δῶρον δ' εἰς ἱερὴν Ἀντωνίῃ ἤκομεν ἠῶ,
κάλλευς καὶ πραπίδων ἔξοχ' ἐνεγκαμένῃ.

Cic. *T.D.* 4. 71 nam Anacreontis quidem tota poesis est amatoria.

Ath. 14. 635 c *καὶ ὁ μὲν Ποσειδώνιός φησιν τριῶν μελῳδιῶν αὐτὸν (τὸν Ἀνακρέοντα) μνημονεύειν, Φρυγίου τε* <*καὶ Δωρίου*> *καὶ Λυδίου· ταύταις γὰρ μόναις τὸν Ἀνακρέοντα κεχρῆσθαι.*

Ibid. 15. 671 f *Ἀρίσταρχος ὁ γραμματικώτατος, ἐξηγούμενος τὸ χωρίον* (*fr.* 45)*, ἔφη ὅτι λύγοις ἐστεφανοῦντο οἱ ἀρχαῖοι. Τέναρος δὲ ἀγροίκων εἶναι λέγει στεφάνωμα τὴν λύγον. καὶ οἱ ἄλλοι ἐξηγηταὶ ἀπροσδιόνυσά τινα εἰρήκασιν περὶ τοῦ προκειμένου.*

Ael. *N.A.* 7. 39 *πρὸς δὲ τοὺς μοιχῶντας τὸ λεχθὲν* (*fr.* 52)*, καὶ μέντοι καὶ φάσκοντας δεῖν ἐροέσσης γράφειν ἀντιλέγει κατὰ κράτος Ἀριστοφάνης ὁ Βυζάντιος, καὶ ἔμεγε αἱρεῖ τῇ ἀντιλογίᾳ.*

Sen. *Ep.* 88 quattuor milia librorum Didymus grammaticus scripsit. misererer si tam multa supervacua legisset. in his libris de patria Homeri quaeritur, in his de Aeneae matre vera, in his libidinosior Anacreon an ebriosior vixerit, in his an Sappho publica fuerit, et alia quae erant dediscenda si scires; i nunc et longam esse vitam nega.

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[1] cf. 96 (Chamaeleon), and 52, where the ref. to Zenodotus perh. indicates that *he* compiled an edition of A.

gift for the birthday of Antonia, whose looks like her wit are beyond compare.

Cicero *Tusculan Disputations*: Anacreon's poetical works are entirely erotic.

Athenaeus *Doctors at Dinner*: According to Posidonius, Anacreon mentions three musical modes, the Phrygian, the Dorian, and the Lydian, these being the only modes he ever uses.

The Same [on *fr.* 45]: The great grammarian Aristarchus says in his note on these lines that the ancients used garlands of willow. But Tenarus declares that such garlands are not used by persons of refinement, and the other commentators[1] have made irrelevant remarks upon the passage.

Aelian *Natural History* [on *fr.* 52]: The reference is to adulterers; and indeed Aristophanes of Byzantium stoutly opposes the view that we should read ἐροέσσης 'charming' for κεροέσσης 'horned,' and I must say that I agree with him.

Seneca *Letters to Lucilius*: The grammarian Didymus wrote four thousand books. I should pity him if he had merely read so many useless works. The list includes treatises in which he discusses the birthplace of Homer, the true mother of Aeneas, whether Anacreon was more of a rake than a sot, whether Sappho was a prostitute, and other questions the answers to which you ought to forget if you knew them. And then people complain that life is short.

Porph. Hor. *Od.* 1. 27. 1 [Natis in usum laetitiae]: protreptice ode est haec ad hilaritatem, cuius sensus sumptus est ab Anacreonte ex libro tertio.

See also Serv. *Cent. Metr. Gr. Lat.* 4. 458 ff., Vict. Ibid. 6. 81 ff., Caes. Bass. Ibid. 259 ff., Plot. Ibid. 514 ff., 536, *A.P.* 7. 23–33, 9. 184, 571, 599, *Anth.*

ΑΝΑΚΡΕΟΝΤΟΣ ΜΕΛΩΝ

Α′

1 εἰς Ἄρτεμιν

Heph. *π. ποίημ.* 128 *κοινὸν δέ ἐστι κατὰ σχέσιν τὸ δύο συστήμασιν ὑποπεπτωκὸς (ποίημα) καθάπερ τὸ πρῶτον Ἀνακρέοντος ᾆσμα·*

Γουνοῦμαί σ᾽, ἐλαφηβόλε
ξανθὴ παῖ Διός, ἀγρίων
δέσποιν᾽ Ἄρτεμι θηρῶν,
ἥ κου νῦν ἐπὶ Ληθαίου
δίνησι θρασυκαρδίων
ἀνδρῶν ἐσκατορᾷς πόλιν
χαίρουσ᾽· οὐ γὰρ ἀνημέρους
ποιμαίνεις πολιήτας.[1]

κατὰ μὲν γὰρ τὴν νῦν ἔκδοσιν ὀκτακωλός ἐστιν ἡ στροφὴ καὶ τὸ ᾆσμά ἐστι μονοστροφικόν· δύναται δὲ καὶ ἑτέρως διαιρεῖσθαι εἴς τε τριάδα καὶ πεντάδα ἡ στροφή, ὥστε Φερεκρατεῖον εἶναι τὸ τελευταῖον τοῦ συστήματος τοῦ ἐκ τῶν τριῶν κώλων καὶ <τοῦ> τῶν πέντε.[2]

[1] H.'s citation ends with *θηρῶν* (l. 3) *καὶ τὰ ἑξῆς*; ll. 4–8 from Sch. [2] Caesar-*E*: mss *ἢ τῶν πέντε*

Porphyrio on Horace *Odes* 1. 27: This ode is of the class which exhorts to hilarity; the sense of it comes from Anacreon, Book III.

Plan. 306–9, Dio Chr. *Or.* 2, p. 25 Dind, Ov. *Tr.* 2. 363, *A.A.* 3. 330, Jul. *Mis.* init., Plut. *Mus.* 8, Ath. 10. 429a, Philod. *Mus.* 79. 11.[1]

THE POEMS OF ANACREON

Book I

1[2] To Artemis

Hephaestion *On Poems*: A poem is known as 'common in form' when it is made up of two 'systems' or stanzas like the first poem of Anacreon:

To thee I kneel,[3] thou shooter of deer, flaxen-haired child of Zeus, Artemis queen of wild beasts, who now doubtless lookest down rejoicing beside the eddies of Lethaeus upon a city of valiant hearts; for thou art shepherd to no savage flock of men.[4]

For although according to the edition now in use the strophe has eight lines and the poem consists of a single strophe, this strophe can also be separated into a three-group and a five-group, so that a Pherecratic ends both the three-line and the four-line systems.[5]

[1] and Sa. vol. i p. 169 [2] cf. Heph. 8, Att. Fort. 356–8, Sch. *Il.* 21. 470, Eust. 1247. 9, Joh. Sic. Walz 6. 128, Keil *A.G.* 10. 26 (θηρίων), *Paroem.* 2. 351, Apoll. Dys. *Synt.* 55 [3] lit. 'clasp thy knees in supplication' [4] now: dedicatory of a new temple or statue of Artemis? city: Ionian Magnesia the poem is prob. complete; see however Kehrhahn *Herm.* 1914 [5] does not necessarily imply that l. 3 ended in the Aristarchean (?) edition in θηρίων, but prob. that there was no division-mark put betw. ll. 3 and 4

2 εἰς Διόνυσον

Dio Chrys. 2. 62 *τούτου γε μὴν συνέπεται, μηδὲ εὐχὰς εὔχεσθαι τὸν βασιλέα τοῖς ἄλλοις ὁμοίας, μηδὲ αὖ τοὺς θεοὺς καλεῖν οὕτως εὐχόμενον ὥσπερ ὁ Ἰώνων ποιητὴς Ἀνακρέων·*

*Ὦναξ, ᾧ δαμάλης Ἔρως
καὶ Νύμφαι κυανώπιδες
πορφυρῇ τ' Ἀφροδίτη
συμπαίζουσιν ἐπιστρέφῃ δ'
ὑψήλων ὀρέων κορυφάς,[1]
γουνοῦμαί σε, σὺ δ' εὐμενὴς
ἔλθοις μοι κεχαρισμένης τ'
εὐχωλῆς ἐπακούων,
Κλευβούλῳ δ' ἀγαθὸς γενεῦ
σύμβουλος τὸν ἐμόν γ' ἔρωτ',
ὦ Δεύνυσε, δέχεσθαι.[2]*

3

[Hdn.] π. σχημ. 57. 5 Dindorf [π. πολυπτώτου]. *παρὰ δὲ Ἀνακρέοντι ἐπὶ τριῶν·*

*Κλευβούλου μὲν ἔγωγ' ἐρέω
Κλευβούλῳ δ' ἐπιμαίνομαι
Κλεύβουλον δὲ διοσκέω.[3]*

4

Ath. 13. 564 d [π. ὄμματα τὰ τῶν ἐρωμένων]· *ὁ δ' Ἀνακρέων τί φησιν;*

*Ὦ παῖ παρθένιον βλέπων,
δίζημαί σε, σὺ δ' οὐκ αΐεις,[4]
οὐκ εἰδὼς ὅτι τῆς ἐμῆς
ψύχης ἡνιοχεύεις.*

[1] metre cf. Sa. 86. 20: mss also ὑψήλας, but cf. *Il.* 12. 282, Ar. *Nub.* 279 (Wil.) [2] γ' *E*: mss δ', δέ, δέ τ' [3] *B*, cf. Hesych. *διωσκεῖν· διαβλέπειν συνεχῶς τὴν ὅρασιν <μὴ> μετα-*

2[1] To Dionysus

Dio Chrysostom *Declamations*: It follows that we should not offer to the king prayers like those we offer others, nor yet call upon the Gods in the manner of Anacreon the poet of the Ionians:

O Lord with whom playeth Love the subduer and the dark-eyed Nymphs and rosy Aphrodite as thou wanderest the tops of the lofty hills, to thee I kneel; do thou come unto me kind and lending ear unto a prayer that is acceptable, and give Cleobulus good counsel, O Dionysus, to receive my love.[2]

3

[Herodian] *On Figures of Speech* [repetition of a word in various cases]: It occurs in Anacreon in three:

I love Cleobulus, I dote on Cleobulus, I gaze at Cleobulus.

4

Athenaeus *Doctors at Dinner* [on the eyes of the beloved]: And what says Anacreon?

O lad that lookest in maiden wise, I seek thee and thou hearkenest not, little knowing that the reins of my soul are in thy hand.

[1] cf. Steph. Byz. Ἀσκάλων, Ael. *H.A.* 4. 2 [2] a complete letter (or serenade?) to Cleobulus

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βάλλοντα: mss *διοσκνέω, διὸς κνέων, διϊδεῖν ἐπιποθῶ* [4] O. Schneider, but *ἄεις*, cf. *fr.* 1. 4: mss *οὐκ αΐεις, οὐ καΐεις*

5

Eust. 1542. 47 [*Od.* 5. 306 τρισμάκαρες]· καὶ ἐν τῷ·

ἀλλ' ὦ τρὶς κεκορημένε
Σμερδίη . . .

παρ' Ἀνακρέοντι· ἢ γοῦν πολλάκις ἐκσεσαρωμένε.

6

Id. 1012. 1 . . . Ποσειδῶν δὲ τὸ συνέχον αἴτιον τὴν θάλασσαν, ἐπεὶ πόσεως αἴτιος διὰ τοὺς ποταμοὺς καὶ τὰ λοιπὰ ὕδατα ἃ ἐκ θαλάσσης διηθούμενα ἐκρέουσιν, ἀφ' ἧς καὶ οἱ ὑετοὶ πότιμοι καὶ αὐτοὶ ὄντες ἄναμμα ἔχουσι. διὸ καὶ οἱ Ἀττικοὶ τὸν περὶ χειμερίους τροπὰς μῆνα Ποσειδεῶνα καλοῦσιν, ὡς Ἀνακρέων·

Μεὶς μὲν δὴ Ποσιδηϊὼν
ἔστηκεν, νεφέλας δ' ὕδωρ
βαρύ<νει Δία> τ' ἄγριοι
χειμῶνες κατάγουσιν.[1]

7

Sch. *Il.* 3. 219 [ἀστεμφές]· ἡ διπλῆ πρὸς τὸ ἀστεμφές· ὅτι τὸ ἀμετακίνητον· ὁ γὰρ Ἀνακρέων·

. . . . σὺ γὰρ ἦς ἔμοιγ'
ἀστεμφής.

8

Sch. Dion. Perieg. 332 . . . Ταρτησσός, ἣν καὶ ὁ Ἀνακρέων φησὶ πανευδαίμονα, ταύτης γὰρ <Ἀργανθώνιον> βασιλεύειν.[2]

Str. 3. 151 [π. πλούτου τοῦ τῶν Ἰβήρων]· ὑπολάβοι δ' ἄν τις ἐκ τῆς πολλῆς εὐδαιμονίας καὶ μακραίωνας ὀνομασθῆναι τοὺς

[1] *B*, cf. Hor. *Epod.* 13. 1: mss Sch. νεφέλη δ' ὕδ. βαρὺ δ' ἄγριοι χ. κ., Eust. νεφέλαι δ' ὕδατι βαρύνονται ἄγ. δὲ χ. παταγοῦσιν [2] *B*: mss αὕτη γὰρ βασιλεύει

5

Eustathius on the *Odyssey* ['thrice blest']: . . . and in Anacreon:

but O thrice out-swept Smerdies,

that is 'often swept out'[1]

6[2]

The Same on the *Iliad*: . . . Poseidon is the 'cause' comprising the sea, being the cause of 'drinking' (πόσις) owing to the rivers and other waters which spring forth after percolating from the sea, with which 'drinking' is connected the rain, itself 'drinkable' (πότιμος); and that is why in Attic the month of the winter solstice is called Poseideon; compare Anacreon:

Lo! the month of Poseidon is here; the clouds are heavy with water, and wild storms bring the sky-God down.

7

Scholiast on the *Iliad* ['immovable']: The mark is against ἀστεμφές, which means 'not to be moved'; compare Anacreon:

for thou to me wast immovable.

8[3]

Scholiast on Dionysius Periegetes: . . . Tartessus which Anacreon calls all-happy, for that Arganthonius reigned there.

Strabo *Geography* [on the wealth of the Iberians]: Well might one believe the inhabitants of these parts to have a

[1] meaning doubtful, perh. 'well-groomed, foppish' [2] cf. Sch. *Il.* 15. 192 [3] cf. Plin. *N.H.* 7. 154, Hdt. 1. 163, Luc. *Macr.* 10, Phleg. Trall. *Macr.* 4

ἐνθάδε ἀνθρώπους, καὶ μάλιστα τοὺς ἡγεμόνας· καὶ διὰ τοῦτο Ἀνακρέων μὲν οὕτως εἶπεν·[1]

Ἔγωγ' οὔτ' ἂν Ἀμαλθείης
βουλοίμην κέρας οὔτ' ἔτεα
πεντήκοντά τε κἀκατὸν
Ταρτησσοῦ βασιλεῦσαι
πανευδαίμονος . . .[2]

Ἡρόδοτος δὲ καὶ τὸ ὄνομα τοῦ βασιλέως κατέγραψε καλέσας Ἀργανθώνιον.

9

Ath. 15. 687 e [π. ὀδμῶν ἡδειῶν]· καὶ ὁ σοφὸς δὲ Ἀνακρέων λέγει που·

. . . . . τί μ' οὐ πέτῃ
σηράγγων κοϊλώτερα
στήθεα χρισόμενος μύρῳ;[3]

τὰ στήθη παρακελευόμενος μυροῦν, ἐν οἷς ἐστιν ἡ καρδία, ὡς καὶ ταύτης δηλονότι παρηγορουμένης τοῖς εὐώδεσι.

10

Et. Mag. 601. 20 νένωται· . . . ἀπὸ τοῦ νενόηται . . . καὶ παρ' Ἀνακρέοντι ἡ μετοχή·

ὁ δ' ὑψηλὰ νενωμένος

11

Ibid. 259. 28 Δεύνυσος· ὁ Διόνυσος· Ἀνακρέων·

. . . . . πολλὰ δ' ἐρίβρομον
Δεύνυσον

τοῦ ι τραπέντος εἰς ε γίνεται Δεόνυσος· οὕτω γὰρ Σάμιοι προφέρουσι· καὶ συναιρέσει Δεύνυσος, ὡς Θεόδοτος Θεύδοτος.

[1] mss Ἀνακρέοντα μὲν οὕτως εἰπεῖν, and below Ἡρόδοτον and καταγράψας καλέσαντα [2] ἔγωγ' οὔτ' ἂν Mehl: mss ἐγώ τ' ἂν οὔτ' οὔτ' ἔτεα Tyrwh: mss οὔτε τὰ τε: cf. Pind. *O.* 1. 79 πανευδ. not in Str. [3] μ' οὐ *E*, cf. Hipp. 30 *B*: Cas. μή: mss μὴν σηράγγων Heck., cf. Hesych. and

name for happiness and longevity, particularly their rulers; and it was for this reason Anacreon said:

I would not have Amalthea's horn, nor even a reign of a hundred years and fifty over all-happy Tartessus;[1]

Herodotus adds the name of the king in question, Arganthonius.

9

Athenaeus *Doctors at Dinner* [on sweet smells]: And the wise Anacreon says:

Come haste thee to anoint with unguent a bosom as hollow as a cave;[2]

exhorting him to anoint the bosom, in which lies the heart, clearly because the heart is soothed by sweet scents.

10[3]

Etymologicum Magnum: νένωται [for νενόηται] 'he is minded . . . and the participle in Anacreon:

but he, being lofty-minded

or 'proud' . . .

11

The Same: Δεύνυσος, Deunysus:—Dionysus. Compare Anacreon:

and oft loud-shouting Deunysus

The ι becoming ε gives *Deonysus*, which is the Samian form—and by contraction *Deunysus*, like *Theodotus Theudotus*.

[1] the possessor of A.'s horn got all he wished [2] the idea is 'as deep-breasted as a woman' [3] cf. Fav. 298

βαθύκολπος: mss συρίγγων χρισόμενος *E*, cf. context: mss aor. κοϊλώτερα *B*: mss κοιλότ.

12

Sch. Eur. *Hec.* 361 [τὴν Ἕκτορός τε χἀτέρων πολλῶν κάσιν]· τὴν κάσιν· ὡς Ἀνακρέων λέγει·

οὔτε μὴν ἁπάλην κάσιν[1]

σεσημείωται δὲ ὅτι τὴν θήλειαν κάσιν εἶπε, εἰ μὴ ἀποκοπή ἐστι τοῦ κασιγνήτην.

13

E.M. Vet. μύθεαι· δεύτερον πρόσωπον παθητικοῦ ἐνεστῶτος· τοιοῦτόν ἐστιν τὸ παρ' Ἀνακρέοντι·

Λευκίππην ἐπιδίνεαι.[2]

14

E.M. 713. 7 σίλλοι· ἐπισκώμμα<τα> κατὰ τροπὴν τοῦ τ εἰς σ τίλλοι τινές· τίλλειν δὲ τὸ σκώπτειν, ὡς λέγει Ἀνακρέων· τίλλει κ.τ.λ.

E.M. Vet. σίλλος· . . . Ἀνακρέων ἐν τῷ πρώτῳ·

Οὗτος δηὖτ' Ἰαλυσίους[3]
τίλλει τοὺς κυανασπίδας.[4]

15

Ath. 13. 599 c ἐν τούτοις Ἑρμησιάναξ σφάλλεται συγχρονῶν Σαπφὼ καὶ Ἀνακρέοντα, τὸν μὲν κατὰ Κῦρον καὶ Πολυκράτην γενόμενον, τὴν δὲ κατ' Ἀλυάττην τὸν Κροίσου πατέρα. Χαμαιλέων δ' ἐν τῷ Περὶ Σαπφοῦς καὶ λέγειν τινάς φησιν εἰς αὐτὴν πεποιῆσθαι ὑπὸ Ἀνακρέοντος τάδε·

Σφαίρῃ δηὖτέ με πορφυρῇ
βάλλων χρυσοκόμης Ἔρως
νήνι ποικιλοσαμβάλῳ[5]
συμπαίζειν προκαλεῖται·

[1] οὔτε μὴν Cob: mss οὔτε μὲν, τότε μ' [2] Λευκίππην Hoffm: mss -η, -ων [3] Hoffm, cf. ibid. 162 Ἀνακρέων Ἰηλυσίους τίλλει κασπίδας: *B* δηὖτε Θαλυσίοις: mss Διΐ τ'

12

Scholiast on Euripides [' the sister of Hector and of many another']: *τὴν κάσιν* 'the sister' [not 'brother'] ; compare Anacreon :

nor yet the tender sister

It is marked because he uses *κάσις* as a feminine noun, unless indeed it is a shortened form of *κασιγνήτη* 'sister.'

13

Old Etymologicum Magnum : *μύθεαι* 'thou sayest' ; second person of the present passive ; compare Anacreon's *ἐπιδίνεαι* :

thou art crazy for Leucippè.

14[1]

Etymologicum Magnum : *σίλλοι* :—'jests,' by change of *τ* to *σ*, thus some writers for *τίλλοι* ; and *τίλλειν* means 'to jest or flout' ; compare Anacreon : 'Flouts' etc.

Old Etymologicum Magnum : *σίλλος* 'jest' . . . Compare Anacreon in the first Book :

Lo ! this man flouts the blue-bucklered warriors of Ialysus.

15

Athenaeus *Doctors at Dinner* [on a poem of Hermesianax] : Now Hermesianax is mistaken here in synchronising Sappho and Anacreon, the one having flourished in the reign of Alyattes father of Croesus, and the other in the time of Cyrus and Polycrates. Chamaeleon in his book *On Sappho* declares that she is held by some authorities to have been the person to whom Anacreon addressed the following poem :

Lo now ! golden-haired Love hits me with his purple ball and calls me forth to play with a motley-

[1] cf. *E.M. Vet.* 162, *E.M.* 436. 16, Orion 148. 12

ἀλυσίοις *τίλλει* confirmed by *E.M.* 713. 7 [4] *B* : mss *κυνασπίδας* [5] Seid, cf. *E.M.* 448, 29 n : mss *ποικίλος λαμβάνω*

ἡ δ', ἐστὶν γὰρ ἀπ' εὐκτίτου
Λέσβου,[1] τὴν μὲν ἐμὴν κόμην,
λευκὴ[2] γάρ, καταμέμφεται
πρὸς δ' ἄλλον τινὰ χάσκει.[3]

καὶ τὴν Σαπφὼ δὲ πρὸς αὐτὸν ταῦτά φησιν εἰπεῖν· 'Κεῖνον, ὦ χρυσόθρονε Μοῦσ', ἔνισπες | ὕμνον, ἐκ τᾶς καλλίγυναικος ἐσθλᾶς | Τήϊος χώρας ὃν ἄειδε τερπνῶς | πρέσβυς ἀγαυός.' ὅτι δὲ οὐκ ἔστι Σαπφοῦς τοῦτο τὸ ᾆσμα παντί που δῆλον. ἐγὼ δὲ ἡγοῦμαι παίζειν τὸν Ἑρμησιάνακτα περὶ τούτου τοῦ ἔρωτος.

16

Apoll. *Synt.* 238 καὶ δὴ παρείπετο τῷ χρῶ παραγωγὴ τοῦ χρῆμι, ὡς φημί, ἀφ' οὗ τρίτον πρόσωπον χρῆσίν, ὡς φησίν, ἐξ οὗ τὸ χρή ἐν ἀποκοπῇ ἐπετελεῖτο, ὁμοίως τῷ παρ' Ἀνακρέοντι·

. . . . . σὲ γὰρ
φὴ Ταργήλιος ἐμμελέως
δισκεῖν . . .

17

Chrys. ἀποφατ. 22 Ἀνακρέων οὕτως ἀπεφήνατο·

οὐδ' εὐπέμπελός εἰμι[4]
οὐδ' ἄστοισι προσηνής.

18

Heph. 64 [π. ἀντισπαστικοῦ]· τὸ δὲ τὴν δευτέραν (συζυγίαν) ἰαμβικὴν ἔχον (καταληκτικὸν τετράμετρον) καλεῖται Πριαπεῖον, οἷον·

Ἠρίστησα μὲν ἰτρίου λεπτοῦ μικρὸν ἀποκλάς,
οἴνου δ' ἐξέπιον κάδον, νῦν δ' ἁβρῶς ἐρόεσσαν
ψάλλω πηκτίδα τῇ φίλῃ κωμάζων Πολιάγρῃ.[5]

[1] Barnes: mss εὐκτικοῦ Λ. [2] λευκὴν γ. ? [3] ἄλλον Dalecamp: mss corr. in mal. part. ἄλλην (γυναῖκα would be required) [4] *B*, cf. Aesch. *Eum.* 476: pap. ΟΥΔΕΥΤΕΜΠΕΔΟ-CEIMI [5] *E*: Sitz. Πολιάρχῃ, Wil. παρ' Ἰάμβῃ: mss ποδὶ ἁβρῇ (Orion's reading 3. 11), παιδὶ ἁβρῇ (impossible order)

slippered maid; but no, she hails from grand Lesbos, and so she finds fault with my hair because it is white, and goes gaping after another;

and says that Sappho replied to him thus: 'The hymn thou hast uttered O golden-throned Muse, is that which the illustrious old Teian sang so delightfully from that noble land of fair women'; but it is perfectly obvious, surely, that this poem is not the work of Sappho, and for my part I think that Hermesianax is not speaking seriously.

16 [1]

Apollonius *Syntax*: The form χρῆμι was actually used for χρῶ, like φημί, and the third person of it was χρῆσι, like φησί, with the shortened form χρή 'it is right or necessary'; compare [the form φή 'he says'] in Anacreon:

For Targelius saith thou pitchest the quoit full well.

17

Chrysippus *Negatives*: Anacreon has said:

Nor am I easy-going, nor yet pleasant to my fellow-citizens.

18 [2]

Hephaestion *Handbook of Metre* [on the antispastic]: The catalectic tetrameter which has the second dipody iambic is called Priapeian, for instance:

I have dined on a morsel of thin mealcake, but I drained a whole keg of wine, and now I thrum delicately my lovely lute in a serenade to dear Poliagrè.

[1] cf. Bek. *An.* 2. 543. 7, Sch. *Il.* 5. 256, Cram. *A.O.* 4. 411. 23 (τὸ δὲ Ταργήλιον ὄνομα δαίμονός ἐστι), Choer. 2. 495, Joh. Alex. *de acc.* 21 [2] cf. Ath. 11. 472 e (explains κάδος as 'cup' and gives author's name), 14. 646 d, Poll. 10. 70 (Ἀνακρέων), Apoll. *Lex. Hom.* 106. 6, Apost. 8. 68 c

19

Ath. 14. 634 c [π. μαγάδιδος]· ὁ μὲν γὰρ ἥδιστος Ἀνακρέων λέγει που·

. . . . ψάλλω δ' εἰκοσίχορδον[1]
<Λυδιστὶ>[2] μαγάδην ἔχων, ὦ Λεύκασπι, σὺ
  δ' ἡβᾷς.[3]

20

Sch. *Od.* 8. 294 [Σίντιας ἀγριοφώνους]· καὶ Ἀνακρέων δὲ ὡς πολεμικῶν ὅπλων τεχνίτας μέμνηται·

Τί μοι τῶν ἀγκυλοτόξων[4]
<Σιντιέων> φιλοκιμμέρων[5] καὶ Σκυθέων μέλει;

21

Heph. π. ποιημ. 133 εἰσὶ δὲ ἐν τοῖς ποιήμασι καὶ οἱ ἀρρενικῶς οὕτω καλούμενοι ἐπῳδοί, ὅταν μεγάλῳ στίχῳ πέριττόν τι ἐπιφέρηται . . . ὅταν δε ἔμπαλιν ἡ τάξις ᾖ, προῳδὸς καλεῖται, ὡς παρὰ Ἀνακρέοντι·

Ἀρθεὶς δηὖτ' ἀπὸ λευκάδος
πέτρης ἐς πολιὸν κῦμα κολυμβῶ μεθύων ἔρωτι.[6]

22

Ath. 4. 177 a [π. αὐλῶν]· οἴδαμεν δὲ καὶ τοὺς ἡμιόπους καλουμένους, περὶ ὧν φησιν Ἀνακρέων·

. . . . . . τίς ἐρασμίην
τρέψας θυμὸν ἐς ἥβην τερένων ἡμιόπων ὑπ'
  αὐλῶν
ὀρχεῖται;[7]

εἰσὶ δ' οἱ αὐλοὶ οὗτοι ἐλάσσονες τῶν τελείων.

[1] Hart: mss εἴκοσι χορδαῖσι [2] *E*, cf. Ath. here and 14 634 f, and ἀνωϊστί *Od.* 4. 92 [3] μαγάδην Dind: mss μάγαδιν: or μαγάδιν, cf. Hesych, Soph. Fr. 217? [4] Cram.: mss ἀγκύλων τόξων [5] Cram.-*E*: mss φιλοκιμέρων, φιλοκίμεως [6] edd. Λευκάδος perh. needlesly, for Cape Colonna in Samos

19 [1]

Athenaeus *Doctors at Dinner* [on the *magadis* or harp]: For the sweet Anacreon says:

And I thrum and thrum in the Lydian fashion the harp of twenty strings, while you, Leucaspis, play the roysterer.

20 [2]

Scholiast on the *Odyssey* ['the Sintians of wild speech']: Anacreon too speaks of them as makers of weapons:

What care I for the Scythians and the crook-bowed Sintians who befriend the Cimmerians?

21

Hephaestion *On Poems*: There are also in poems the so-called ἐπῳδοί—the noun is masculine—or epodes, when an addition is made to a long line . . . but when the addition comes first it is called a pro-ode, as in Anacreon:

Lo! I climb up and dive from the White Cliff into the hoary wave, drunken with love.[3]

22

Athenaeus *Doctors at Dinner* [on flutes]: We know also the flutes called half-bores [that is, with half the usual number of holes or stops], of which Anacreon says:

Who turneth back his mind to delightsome youth and danceth to the tender half-bore?

These flutes are smaller than the complete ones.

[1] cf. Ath. 14. 635 c, Poll. 4. 61 [2] cf. Cram. *A.P.* 3. 455. 29 [3] *or* Leucadian Cliff? see opp.

---

is still called ἄσπρο κάβο 'White Cape'; cf. also Eur. *Cyc.* 166 and Sa. vol. i pp. 151 3 [7] ἐς ἥβην Mehlhorn: mss ἐσέβην τερένων ἡμιόπων Cas., cf. Ath. 4. 182 c: mss τέρεν ὡς ἡμίοπον

23

Heph. 103 [π. Κρατινείου]· Εὔπολις δὲ ἐν τοῖς Ἀστρατεύτοις καὶ ἀτακτοτάτως συνέθηκε τὸ εἶδος· πῇ μὲν γὰρ τοιαῦτα ποιεῖ . . . πῇ δὲ τοιαῦτα· 'Καὶ συνεγιγνόμην ἀεὶ τοῖς ἀγαθοῖς φάγροισιν·' ὥσθ' ὅλον αὐτὸν χοριαμβικὸν ἐπίμικτον γενέσθαι, ὅμοιον Ἀνακρειοντείῳ τῷδε·

Σίμαλον εἶδον ἐν χόρῳ πηκτίδ' ἔχοντα κᾱλήν·

πῇ δὲ καὶ ἄλλοις ἐχρήσατο λίαν ἀτάκτοις σχήμασι.

24

Ibid. 57 [π. χοριαμβικοῦ]· πολὺ δ' ἐστὶ καὶ τὸ πρὸς τῇ κατάκλειδι τὴν δευτέραν συζυγίαν ἰαμβικὴν ἔχον (χοριαμβικὸν τετράμετρον καταληκτικόν), οἷόν ἐστι παρὰ μὲν Ἀνακρέοντι

ἐκ ποταμοῦ 'πανέρχομαι πάντα φέρουσα λάμπρα.

25

Ibid. 56 [π. χοριαμβικοῦ]· Ἀνακρέων δὲ ἐπετήδευσε τὴν πρώτην συζυγίαν (τοῦ χοριαμβικοῦ τετραμέτρου καταληκτικοῦ) δι' ὅλου ᾄσματος ἐκ τριβραχέος καὶ ἰάμβου ποιῆσαι, ὡς εἶναι κοινὴν λύσιν τῆς τε χοριαμβικῆς καὶ τῆς ἰαμβικῆς· 'Ἀναπέτομαι' κ.τ.λ.

Luc. *Herc. Gall.* 8 ἀλλ' ὅταν ἀναμνησθῶ τοῦ γέροντος ἐκείνου Ἡρακλέους, πάντα ποιεῖν προάγομαι καὶ οὐκ αἰδοῦμαι τοιαῦτα τολμῶν ἡλικιώτης ὢν τῆς εἰκόνος· ὥστε ἰσχὺς μὲν καὶ τάχος καὶ κάλλος καὶ ὅσα σώματος ἀγαθὰ χαιρέτω, καὶ ὁ Ἔρως ὁ σός, ὦ Τήϊε ποιητά, ἐσιδών κ.τ.λ.

Ἀναπέτομαι δὴ πρὸς Ὄλυμπον πτερύγεσσι κούφαις
μετὰ τὸν Ἔρωτ'·[1] οὐ γὰρ ἐμοὶ <δηὖτε> θέλει συνηβᾶν
<κατάπερ ἔωθ', ἀλλ'> ἐσιδών μοι <τὸ> γένειον <ἤδη>[2]
ὑποπόλιον χρυσοφαείνων[3] πτερύγων ἀήταις παραπέτεται.

[1] μετὰ *E*: mss διὰ supplements by *E*   [2] l. 2 from Sch. Ar. *Av.* 1372:   [3] mss -φαέννων

23

Hephaestion *Handbook of Metre* [on the Cratinean]: Eupolis in the *Exempt from Service* has used this form of verse very irregularly; sometimes he writes it thus . . . and sometimes like this: 'And I always consorted with good sea-breams,' so that it becomes a mixed choriambic like this of Anacreon:

I saw Simălus in the chorus with his pretty lyre.

Sometimes again he has used it in other irregular shapes.

24

The Same [on the choriambic]: A frequent variety of the choriambic tetrameter catalectic is that which has the second dipody iambic as well as the close; compare Anacreon:

I return from the river bringing all bright[1] . . .

25[2]

The Same [just before]: Anacreon throughout a whole poem has made the first dipody (of the choriambic tetrameter catalectic) of a tribrach and an iambus, so that there is 'resolution' common both to the choriambic and to the iambic[3]: 'Light-winged,' etc.

Lucian *The Gallic Heracles*: But when I remember that aged Heracles I begin to feel reckless and lose all shame to be doing such things at the statue's time of life; so strength and swiftness and beauty and all other bodily advantages may go hang, and your Love-God, O poet of Teos, may 'fly by me,' etc.

Light-winged I fly to Olympus to fetch master Love; for lo! he will not play with me as he used to do, but he has seen that my beard is getting grey now, and so he flies by me in the wind of his golden-shining wings.

[1] the next line perh. began εἵματα 'clothes'; the speaker is feminine [2] cf. Gram. ined. cod. Paris. 2881 (see *B*), Jul. *Ep.* 18 [3] *i.e.* whether you regard the first dipody as iambic or choriambic there are two shorts standing for a long

26

Ath. 6. 229 b [π. τηγάνου]· χωρὶς δὲ τοῦ τ στοιχείου Ἴωνες ἤγανον λέγουσιν, ὡς Ἀνακρέων·

χῖδρά τ' ἐν ἠγάνῳ βαλεῖν.[1]

27

Prisc. *Inst.* 2. 289 Keil: nec mirum, cum Graecorum quoque poetae similiter inveniantur protulisse vocativos in supradicta terminatione. Anacreon

Ἥλιε καλλιλαμπέτη

pro καλλιλαμπέτα.

28

Att. Fort. *Metr. Hor.* 6. 301 Keil: secundum colon Anacreon sic:

ἀσπίδα ῥῖψ' ἐς ποταμοῦ καλλιρόου προχοίας.[2]

29

E.M. Vet. κόκκυξ· ὄρνεον ἐαρινὸν παραπλήσιον ἱέρακι· ἢ δειλότατον, ὥς φησιν Ἀνακρέων·

ἐγὼ δ' ἀπ' αὐτὴν φύγον ὥστε κόκκυξ.[3]

30

Heph. 100 [π. ἀσυναρτήτων]· Ἀνακρέων δὲ οὐκ ἰαμβικῷ ἀλλὰ χοριαμβικῷ ἐπιμίκτῳ πρὸς τὰς ἰαμβικὰς ἐπήγαγε τὸ ἰθυφαλλικόν·

Τὸν λυροποιὸν ἠρόμην Στράττιν εἰ κομήσει.[4]

[1] χῖδρα Mein: mss χεῖρα doubtful with βαλεῖν (Sim. 27. 4 is different) [2] = προχοὰς *E*, cf. πνοία Sim. 78 and *Od.* 5. 453: mss τροχοας [3] ἀπ' αὐτὴν (tmesis) *E*, cf. 51: mss αὐτῆς φεύγω, ἀπ' αὐτῆς φεύγω (or φάγω) [4] Poll. μυροποιὸν

26[1]

Athenaeus *Doctors at Dinner* [on τήγανον 'pot']: The Ionians say ἤγανον without the τ; compare Anacreon:

to throw green-wheat into the pot

27

Priscian *Elements of Grammar*: And it is not surprising, since the Greek poets are found to lengthen vocatives in the above termination. Compare Anacreon:

Fair-shining Sun,

καλλιλαμπέτη for καλλιλαμπέτα.[2]

28

Attilius Fortunatianus *The Metres of Horace* [contrasted with *Te deos oro Sybarin cur properas amando*: The second line of the stanza Anacreon gives thus:

cast his shield into the outflow of a fair-streaming river.[3]

29

Old Etymologicum Magnum: Cuckoo:—a spring bird the size of a falcon; a great coward; compare Anacreon:

as for me, I fled her like a cuckoo.

30[4]

Hephaestion *Handbook of Metre* [on 'unconnectable' metres]: Anacreon has added the ithyphallic not to an iambic dipody but to an iambic-mixed choriambic:

I asked the lyre-maker Strattis if he would wear his hair long.

[1] cf. Eust. 1862. 12, *Il.* 244. 46, 701. 18 [2] if this poem referred to an eclipse it must have been either 19 May 557 or 17 Feb. 478 [3] his: or 'my' [4] cf. Poll. 7. 177

31

Ath. 10. 433 e [π. δίψης μεταφορικῶς]· τῆς δὲ δίψης οὐδέν ἐστι πολυποθητότερον. διόπερ καὶ τὸ Ἄργος πολυδίψιον ὁ ποιητὴς ἔφη, τὸ πολυπόθητον διὰ τὸν χρόνον. τὸ δίψος γὰρ πᾶσιν ἰσχύραν ἐπιθυμίαν ἐμποιεῖ τῆς περιττῆς ἀπολαύσεως. διὸ καὶ ὁ Σοφοκλῆς φησι . . . καὶ Ἀνακρέων·

φίλη γὰρ εἶς ξείνοις· ἔασον δέ με διψέωντα.[1]

32

Heph. 56 [π. χοριαμβικοῦ καταληκτικοῦ]· τὰ δὲ εἰς τὸν ἀμφίβραχυν ἢ βακχεῖον (περαιοῦται)· οἷον δίμετρα μὲν . . . τρίμετρα δὲ οὖν τὸ Ἀνακρέοντος·

δακρυόεσσάν τ' ἐφίλησεν αἰχμήν.

33

Ath. 11. 475 f [π. κελέβης]· Ἀνακρέων·

ᾠνοχόει δ' ἀμφίπολος μελιχρὸν
τρικύαθον <ἄρδην> κελέβην ἔχουσα.[2]

34

Sch. Pind. *I.* 2. 9 [ἁ Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν οὐδ' ἐργάτις | οὐδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερψιχόρας | ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί]· περιφραστικῶς οὖν εἴρηκεν ἀπὸ τοῦ τοὺς γράφοντας λαμβάνειν· τοιοῦτον δέ τι καὶ Ἀνακρέων εἴρηκε, καὶ μήποτε ἡ ἀπόστασίς ἐστιν εἰς τὰ ὑπ' ἐκείνου εἰρημένα· φησὶ γάρ·

οὐδ' ἀργυρέη κω τότ' ἔλαμπε Πειθώ.[3]

[1] εἶς ξείνοις Schn : mss εισξεινεις : for constr. of γάρ before imper. cf. 106, [Sim.] 46 Bgk. διψέωντα *E*, cf 39; for constr. cf. Soph. *O. T.* 256 : mss διψῶντα πιεῖν [2] *E*, cf. Alc. 166 μελιάδεος : mss οἶνον τρικ. [3] κω τότ' *B*, cf. Pind. and impf. ἔλαμπε : mss κοτε, κ῀κότε, πώποτε

31

Athenaeus *Doctors at Dinner* [on thirst used metaphorically]: There is no desire more imperious than that of thirst. And that is why Homer calls Argos 'much-thirsted-after' as being much desired owing to lapse of time [to the absent Greeks]. And so too Sophocles says . . . and Anacreon:

You are dear, my lass, to strangers; so, as for me, you may let me go thirsty.[1]

32 [2]

Hephaestion *Handbook of Metre* [on the choriambic catalectic]: some of these lines end with an amphibrach or bacchius, for instance in the dimeter . . . and in the trimeter compare Anacreon:

and fell in love with the tearful strife of war.

33

Athenaeus *Doctors at Dinner* [on the large cup or jar called κελέβη]: compare Anacreon:

And the serving-maid, holding the jar aloft, poured out the honey-sweet, mixed one in three.[3]

34

Scholiast on Pindar ['For in those days the Muse was not covetous nor an hireling, nor were sweet tender-voicèd lays sold of honey-lipped Terpsichorè with their faces silvered o'er']: he speaks periphrastically of those who wrote for money. The same sort of thing is said by Anacreon, and possibly there is a reference to it here. Anacreon says:

nor in those days did Persuasion shine all silver.

[1] or, keeping the ms-reading, 'let a thirsty man drink'
[2] cf. Sch. Heph., Sch. Hermog. 7. 488 Walz [3] *i. e.* one of wine to three of water

35

Att. Fort. *Metr. Hor.* 6. 301 Keil [' Lydia dic per omnes ']: apud Anacreontem:

. . . . . . εἶμι λαβὼν ἐς Ἥρης.[1]

36

Sch. *Il.* 24. 278 [ἡμιόνους . . . τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν]· Μυσοὶ πλησίον ὄντες Ἐνέτων, ὅθεν ἡμιόνων γένος, ἢ ὡς καὶ παρὰ Μυσοῖς διαφόρων ὄντων· Ἀνακρέων·

. . . ἱπποθόρων δὲ Μυσοὶ
εὗρον μεῖξιν ὄνων πρὸς ἵππους,[2]

ἐξ ὧν ἡμίονοι.

37

Sch. *Od.* 12. 313 [ζαῆν ἄνεμον]· ἔδει χωρὶς τοῦ ν ζαῆ . . . ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸ Αἰολικῶς βαρύνεσθαι ὡς τὸ· <. . . παρ' Ἀλκαίῳ· τὸ δὲ χωρὶς τοῦ ν Ἰωνικὸν ὡς τὸ>[3]

. . . αἰνοπαθῆ πατρίδ' ἐπόψομαι

παρ' Ἀνακρέοντι. ὁ δὲ Ἀρίσταρχός φησὶ περισπᾶσθαι.

38

Hesych. ἕρμα· ἔρεισμα ἢ ἔργμα ἢ τὸν πετρώδη καὶ ἐπικυματιζόμενον ὥστε μὴ βλέπειν τόπον τῆς θαλάσσης· καὶ Ἀνακρέων·

ἀσήμων ὑπὲρ ἑρμάτων φορεῦμαι.

[1] *B*: mss εἰμὶ λ. εἰσάρας [2] ἱπποθόρων Hoffm: mss -ον εὗρον B: mss -εῖν wrongly restored after loss of -ον by haplogr. [3] Kehrhahn-*E*

35

Attilius Fortunatianus *The Metres of Horace*: In Anacreon we find:

I will take it to the temple of Hera.[1]

36

Scholiast on the *Iliad* ['mules . . . which the Mysians gave once to Priam']: The Mysians, because they dwelt near the Enetians who first bred mules, or because the Mysian mules are particularly good; compare Anacreon:

The Mysians invented the mixing of mare-leaping asses with horses;

whence the mules come by the name 'half-asses.'

37

Scholiast on the *Odyssey* ['a stormy wind']: The correct form is without ν ζαῆ . . . it is Aeolic with the ν and should be accented on the last but one, as in: <. . .[2] in Alcaeus; the form without the ν is Ionic: compare:>

. . . I should live to see my country in misery;

Anacreon. But Aristarchus says it should be circumflexed (*i. e.* in the Homeric passage).

38[3]

Hesychius *Glossary* ἕρμα: a support, or a deed, or a rocky place of the sea hidden from view by the waves; compare Anacreon:

I am carried over hidden reefs.

[1] prob. the famous temple on Cape Colonna in Samos, cf. 21
[2] citation apparently lost; cf. Cram. *A.P.* 3. 480. 31
[3] cf. Harpocr. 86, Phot. 15. 1, Suid. ἑρμάν (*sic*), Zon. 860 (ἑρμᾶν)

39

Sch. Aesch. *Prom.* 128 [μηδὲν φοβηθῇς· φιλία γὰρ ἅδε τάξις]· ὁ ῥυθμὸς Ἀνακρέοντειός ἐστι κεκλασμένος πρὸς τὸ θρηνητικόν· ἐπεδήμησε γὰρ τῇ Ἀττικῇ Κριτίου ἐρῶν, καὶ ἠρέσθη λίαν τοῖς μέλεσι τοῦ τραγικοῦ· ἐχρῶντο δὲ αὐτοῖς οὐκ ἐν πάντι τόπῳ ἀλλ' ἐν τοῖς θρηνητικοῖς, ὡς καὶ Σοφοκλῆς . . . ἔστι δὲ ταῦθ' ὅμοια τῷ·

οὐδ' αὖ μ' ἐάσεις μεθύοντ' ἀπ' οἴκαδ' ἐλθεῖν ;[1]

40

Ath. 15. 674 c [π. στεφάνων]· ἐκάλουν δὲ καὶ οἷς περιεδέοντο τὸν τράχηλον στεφάνους ὑποθυμίδας[2] ὡς . . . καὶ Ἀνακρέων

. . . πλεκτὰς δ' ὑποθυμίδας
περὶ στήθεσι λωτίνας ἔθεντο.

41

Poll. 7. 172

χήλινον ἄγγος ἔχον
πυθμένας ἀγλαῶν σελίνων[3]

ὅταν εἴπῃ Ἀνακρέων τὸ ἐκ σχοινίων πλέγμα δηλοῖ.

42

Ath. 1. 20 f [π. ὀρχήσεως]· τῆς δὲ Μέμφιδος ὀρχήσεως ἤρα καὶ Σωκράτης ὁ σοφός, καὶ πολλάκις καταλαμβανόμενος ὀρχούμενος, ὥς φησι Ξενοφῶν, ἔλεγε τοῖς γνωρίμοις παντὸς εἶναι μέλους τὴν ὄρχησιν γυμνάσιον. ἔταττον γὰρ τὸ ὀρχεῖσθαι ἐπὶ τοῦ κινεῖσθαι καὶ ἐρεθίζεσθαι. Ἀνακρέων·

Καλλίκομοι κοῦραι Διὸς ὠρχήσαντ' ἐλαφρῶς·

Ἴων· Ἐκ τῶν ἀέλπτων μᾶλλον ὤρχησαν φρένες.

[1] *E*, for tmesis cf. 29: mss οἴκαδ' ἀπελθεῖν [2] Dind.: mss ὑποθυμιάδας (bis) [3] ἀγλαῶν *B* sugg: mss ἀγρίων

39

Scholiast on Aeschylus [– – ⏑ – – ⏑⏑ – ⏑ – ⏑ – –]: The rhythm is Anacreon's, a broken rhythm suitable to a lament. For Anacreon lived some time at Athens at the time of his passion for Critias, and took delight in the lyrics of Aeschylus. They did not use them promiscuously but only in laments, as Sophocles did . . . This passage resembles (in rhythm):

And will you not suffer me to go home drunk?

40

Athenaeus *Doctors at Dinner* [on garlands]: They called the garlands they tied about their necks *ὑποθυμίδες*; compare . . . and Anacreon:

and woven necklets of lotus did they put about their breasts.

41[1]

Pollux *Vocabulary*: When Anacreon speaks of:

a wattle basket full of the stalks of fine white celery

he means one plaited of reeds.

42

Athenaeus *Doctors at Dinner* [on dancing]: Even Socrates the Wise loved the Memphis dance, and according to Xenophon, when he was found dancing it, as often happened, he used to say to his acquaintance 'Dancing exercises every limb.' For the verb 'to dance' was used of movement and excitement; compare Anacreon:

Lightly danced the fair-tressèd daughters of Zeus;[2]

and Ion: 'The unexpected makes hearts dance the more.'

[1] cf. Hesych. *κεχήλωμαι* [2] context seems to imply that the dancing is metaphorical, but?

43 A and B

Heph. 42 [π. δακτυλικοῦ]· καὶ τὸ τετράμετρον εἰς δισύλλαβον καταληκτικόν, ᾧ πρῶτος μὲν ἐχρήσατο Ἀρχίλοχος ἐν ἐπῳδοῖς . . . ὕστερον δὲ καὶ Ἀνακρέων τούτῳ τῷ μέτρῳ καὶ ὅλα ἄσματα συνέθηκεν·

Ἡδυμελὲς χαρίεσσα χελιδοῖ[1]

καί·

Μνᾶται δηῦτε φαλακρὸς Ἄλεξις.

44

Ibid. τῶν δὲ εἰς συλλαβὴν τῷ μὲν πενθημιμερεῖ Ἀρχίλοχος κέχρηται . . , τῷ δὲ ἑφθημιμερεῖ Ἀνακρέων·[2]

ταῦτα μὲν ὡς ἂν ὁ δῆμος ἅπας

B′

45

Ath. 15 671 e [π. στεφάνων]· καὶ διὰ τί παρὰ τῷ αὐτῷ ποιητῇ (τῷ Ἀνακρέοντι) λύγῳ τινὲς στεφανοῦνται; φησὶν γὰρ ἐν τῷ δευτέρῳ τῶν Μελῶν·

<Ὁ> Μεγίστης δ' ὁ φιλόφρων δέκα δὴ μῆνες ἐπεί τε
στεφανοῦταί τε λύγῳ καὶ τρύγα πίνει μελιαδέα.[3]

ὁ γὰρ τῆς λύγου στέφανος ἄτοπος· πρὸς δεσμοὺς γὰρ καὶ πλέγματα ἡ λύγος ἐπιτήδειος.

46

Ibid. 10. 430 d [π. μεῖξιν οἴνου]· ὁ δ' Ἀνακρέων ἔτι ζωρότερον (κιρνάναι κελεύει τὸν οἶνον) ἐν οἷς φησι·

καθαρῇ δ' ἐν κελέβῃ πέντε <τε> καὶ τρεῖς ἀναχείσθων.[4]

[1] mss ἁδυμελὲς [2] Wil: mss Ἀλκμάν [3] ὁ Gais
[4] sc. κυάθους

43 A and B

Hephaestion *Handbook of Metre* [on the dactylic]: . . . and the tetrameter catalectic in a disyllable, which was first used by Archilochus in epodes . . . but this metre was afterwards employed by Anacreon for whole poems; compare:

Sweet-tunèd swallow, pretty bird,

and:

Lo! baldhead Alexis goes a-wooing.

44

The Same: For those which are catalectic in a syllable, compare the two-and-a-half-foot used by Archilochus . . . and the three-and-a-half-foot used by Anacreon thus:

this, like all the people

Book II

45[1]

Athenaeus *Doctors at Dinner* [on garlands]: And why in Anacreon are people crowned with osier? In the second Book of his *Lyric Poems* we read:

For ten months now has Megistes crowned himself, dear heart, with osier and drunk the honey-sweet must.[2]

A garland of osier is absurd; for it is used for cords and wickerwork.

46

The Same [on mixing wine]: Anacreon bids them mix the wine still stronger[3] in this passage:

And into a pure clean jar let them pour five and three.

[1] cf. Ath. 15. 674a, Poll. 6. 107 [2] prob. means he is an *ephebus* of 10 months' standing [3] than one of wine to two of water, Alc. 163

47

Sch. *Il.* 23. 88 [ἀμφ᾽ ἀστραγάλοισι χολωθείς]· αἱ πλείους τῶν κατ᾽ ἄνδρα ἀμφ᾽ ἀστραγάλῃσιν ἐρίσσας· καὶ ἔστιν Ἰωνικώτερον·

ἀστραγάλαι δ᾽ Ἔρωτός εἰσιν μανίαι τε καὶ
κυδοιμοί·

Ἀνακρέων.

48, 49 πρὸς Σμερδίην

Heph. 74 [π. τοῦ ἀπ᾽ ἐλάσσονος Ἰωνικοῦ]· καὶ τῷ βραχυκαταλήκτῳ (τετραμέτρῳ) δὲ Ἀνακρέων ὅλα ᾄσματα συνέθηκεν·

Μεγάλῳ δηὖτέ μ᾽ Ἔρως ἔκοψεν ὥστε χαλκεὺς
πελέκει, χειμερίῃ δ᾽ ἔλουσεν ἐν χαράδρῃ.

Ath. 12. 540 e [π. τρυφὴν Πολυκράτους]· . . . ὡς καὶ ἀντερᾶν Ἀνακρέοντι τῷ ποιητῇ· ὅτε καὶ δι᾽ ὀργὴν ἀπέκειρε τὸν ἐρώμενον.

Ael. *V.H.* 9. 4 (ὁ δὲ Ἀνακρέων) οὐ προσεποιήσατο αἰτιᾶσθαι τὸν Πολυκράτην σωφρόνως καὶ ἐγκρατῶς, μετήγαγε δὲ τὸ ἔγκλημα ἐπὶ τὸ μειράκιον, ἐν οἷς ἐπεκάλει τόλμαν αὐτῷ καὶ ἀμαθίαν ὁπλισαμένῳ κατὰ τῶν ἑαυτοῦ τριχῶν. τὸ δὲ ᾆσμα τὸ ἐπὶ τῷ πάθει τῆς κόμης Ἀνακρέων ᾀσάτω· ἐμοῦ γὰρ αὐτὸς ἄμεινον ᾄσεται.

Fav. ap. Stob. *Fl.* 66. 6 [κατὰ κάλλους]· πρὸς ταῦτα γελοῖος ἂν φανείη ὁ Ἀνακρέων καὶ μικρολόγος τῷ παιδὶ μεμφόμενος ὅτι τῆς κόμης ἀπεκείρατο, λέγων ταῦτα·

ἀπέκειρας δ᾽ ἁπαλῆς κόμης ἄμωμον ἄνθος[1]
e.g.[2] σέθεν αὐτοῦ χέρα σῇσι θριξὶν ἀντοπλι-
σθείς.

[1] *B* ἀπεκείραο, unnecessarily with l. 2 following [2] *E*

47

Scholiast on the *Iliad* ['in anger over the dice']: Most of the 'individual' editions read 'in a quarrel over the dice,' using the feminine form of the word 'dice'; and it is more Ionic; compare Anacreon:

The dice of Love are madnesses and mellays.

48[1], 49

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]: And the brachycatalectic tetrameter is used for whole poems by Anacreon:

Lo now! Love like a smith has smitten me with a great hammer and soused me in the chill stream.

Athenaeus *Doctors at Dinner* [on the luxury of Polycrates, tyrant of Samos]: . . . Indeed he was actually a rival in love to the poet Anacreon, and in a fit of rage cut his beloved's hair off.

Aelian *Historical Miscellanies*: Anacreon did not take upon himself to accuse Polycrates with coolness and determination, but shifted the blame to the beloved, in words in which he upbraided his rashness and ignorance in taking arms against his own hair. But the poem on the disaster to the hair must be sung by Anacreon; for he will sing it himself better than I.

Favorinus in Stobaeus *Anthology* [against beauty]: And therefore Anacreon would seem to be ridiculous and captious in blaming the lad for having cut off some of his hair, in the words:

You have shorn a faultless flower of soft hair, [arming your own hand against your tresses].

[1] cf. Gram. ap. Gais. Hesych. 322 (ἔλισσεν for ἔλουσεν)

50

E.M. 714. 38 σῖτος . . . ἔστι γὰρ καὶ σίω διὰ τοῦ ι, ᾧ χρῆται Ἀνακρέων, οἷον·

. . . . . Θρηκίην σίοντα χαίτην

51

Heph. 74 [π. τοῦ ἀπ' ἐλάσσονος ἰωνικοῦ]· τῶν δὲ τριμέτρων τὸ μὲν ἀκατάληκτον . . . παρὰ δὲ Ἀνακρέοντι·[1]

Ἀπό μοι θανεῖν διδοῖτ'·[2] οὐ γὰρ ἂν ἄλλη
λύσις ἐκ πόνων γένοιτ' οὐδαμὰ τῶνδε.

52

Sch. Pind. *O.* 3. 52 [χρυσοκέρων ἔλαφον θήλειαν]· ὅτι ἐπιμελῶς οἱ ποιηταὶ τὴν θήλειαν ἔλαφον κέρατα ἔχουσαν εἰσάγουσι . . . τέτακται δὲ παρὰ Ἀνακρέοντι·

ἀγανῶπ' οἷά τε νεβρὸν νεοθηλέα
γαλαθηνόν, ὅστ' ἐν ὕλῃ κεροέσσης
ἀπολειφθεὶς ὑπὸ μητρὸς ἐπτοήθη.[3]

Ζηνόδοτος δὲ μετεποίησεν ἐρυέσσης διὰ τὸ ἱστορεῖσθαι τὰς θηλείας κέρατα μὴ ἔχειν, ἀλλὰ τοὺς ἄρρενας· οἱ μέντοι ποιηταὶ πάντες κέρατα ἐχούσας ποιοῦσιν.

53

E.M. 713. 26

σινάμωροι πολεμίζουσι θυρωροί·

ἐν δευτέρῳ Ἀνακρέων· μεμορημένοι φησὶ πρὸς τὸ σίνεσθαι.

[1] mss add ἑτέρως ἐσχημάτισται which Wil. rightly transfers to 57 [2] *E*: mss γένοιτ' from below [3] ἀγανῶπ' *E*, cf. ἀγανῶπις, δεινῶπες: mss Sch. ἀγανῶς (so edd.), ἄγαν ὡς, ἅ . . . (Ath. and Ael. omit) ὕλῃ: mss Sch. (with Zenod.?) ὕλαις ἀπολειφθεὶς: mss Ael. and Sch. ὑπολ.

50[1]

Etymologicum Magnum: σῖτος 'corn': . . . The word σείω 'to shake' occurs also in the form σίω, which is used by Anacreon, for instance:

tossing [your] Thracian locks

51[2]

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]: Of the trimeter the acatalectic . . . and in Anacreon:

May my due be granted me, to die; for no other deliverance from these troubles e'er can be.

52[3]

Scholiast on Pindar ['a golden-hornèd hind']: The poets make a point of giving the female deer horns . . . and it is the rule in Anacreon:

mild-eyed, like a little suckling fawn that is afraid when he is left by his hornèd mother in the wood.

Zenodotus changed κεροέσσης 'horned' to ἐροέσσης 'lovely' because it is recorded that the females have no horns like the males; nevertheless all the poets give them horns.

53

Etymologicum Magnum:

Doorkeepers that fight are a mischief,

from the second Book of Anacreon; σινάμωροι 'a mischief,' that is μεμορημένοι 'destined to mischief,' σίνεσθαι.

[1] cf. Joan. Charax 745 *Philol.* 1900. 618 (ὀρικὴν for Θρηκίην)
[2] cf. *Paroem.* 2. 301
[3] cf. Ael. *H.A.* 7. 39, Ath. 9. 396d, Eust. 711. 34, Poll. 5. 76

54

Apoll. *Lex. Hom.* θέσθαι . . . καὶ γὰρ ὁ θησαυρὸς θεσμὸς λέγεται, καθάπερ καὶ Ἀνακρέων λέγει·

ἀπὸ δ' ἐξείλετο θέσμον μέγαν . . .

55

Ath. 10. 427 d [π. κοττάβου]· ἐχρῶντο γὰρ ἐπιμελῶς τῷ κοτταβίζειν, ὄντος τοῦ παιγνίου Σικελικοῦ, καθάπερ καὶ Ἀνακρέων ὁ Τήϊος πεποίηκε·

Σικελὸν κότταβον ἀγκύλῃ λατάζων[1]

56

Ibid. 15. 674 c [π. στεφάνων]· ἐστεφανοῦντο δὲ καὶ τὸ μέτωπον, ὡς ὁ καλὸς Ἀνακρέων ἔφη·

ἐπὶ δ' ὀφρύσιν σελίνων στεφανίσκους
θέμενοι θάλειαν ὀρτὴν ἀγάγωμεν
Δεονύσῳ.[2]

57

Heph. 74 [π. τοῦ ἀπ' ἐλάσσονος ἰωνικοῦ]· παρὰ δὲ Ἀνακρέοντι (51) . . . τὸ δὲ καταληκτικὸν (τρίμετρον) ἑτέρως ἐσχημάτισται·[3]

Δεονύσου σαῦλαι Βασσαρίδες

58

Sch. Eur. *Hec.* 933 [λέχη δὲ φίλια μονόπεπλος | λιποῦσα, Δωρὶς ὡς κόρα . . .]· . . . καὶ δωριάζειν τὸ γυμνουμένας φαίνεσθαι τὰς γυναῖκας· Ἀνακρέων·

. . . . . ἐκδῦσα κιθῶνα δωριάζειν[4]

[1] Σικελὸν: mss Σικελικὸν λατάζων Wil: mss δαΐζων [2] ὀρτὴν Herm: mss ἑορτὴν Δεονύσῳ Fick: mss Διον. [3] ἑτ. ἐσχ. Wil. from above (51) [4] κιθῶνα Fick: mss χιτ.

54

Apollonius *Homeric Lexicon*: θέσθαι 'to deposit': . . . for θησαυρός 'treasure' is sometimes called θεσμός; compare Anacreon:

and carried off a great treasure.

55

Athenaeus *Doctors at Dinner* [on the game called *cottabus*]: They regularly practised the *cottabus*,—a Sicilian game as Anacreon of Teos testifies:

throwing with elbow curved the drops of the Sicilian cottabus.

56[1]

The Same [on garlands]: They also wore garlands on their foreheads, as the beautiful Anacreon says:

Let us put little garlands of celery upon our brows and hold high festival to Dionysus.

57

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]: And in Anacreon (51) . . . but the catalectic trimeter is different:[2]

the prancing Bassarids of Dionysus[3]

58[4]

Scholiast on Euripides ['leaving her dear bed in a single garment like a Dorian maid']: . . . and 'to play the Dorian' means that women display themselves naked; compare Anacreon:

to put off her shift and play the Dorian

[1] cf. Sch. Pind. *O.* 3. 19, Eust. 1908. 55 [2] the second foot being a molossus [3] *i.e.* Bacchants prancing: *or* of straddling gait [4] cf. Eust. 975. 30

59

Ptolem. (Ammon.) π. διαφ. λέξ. 43 [διαβόητος]· ἐπιβόητος[1] δ' ὁ μοχθηρὰν ἔχων φήμην· Ἀνακρέων ἐν δευτέρῳ·

καί μ' ἐπίβωτον κατὰ γείτονας ποιήσεις.

60

Sch. *Od.* 21. 71 [μύθου ἐπισχεσίην]· μύθου· νῦν τῆς στάσεως, ὅθεν καὶ Ἀνακρέων τοὺς ἐν τῇ Σάμῳ ἁλιεῖς ὄντας στασιαστάς <μυθητάς> φησιν·

μυθηταὶ δ' ἀνὰ νῆσον, ὦ Μεγίστη,
Νυμφέων διέπουσιν ἰρὸν ἄστυ.[2]

61

Ptol. π. διαφ. λέξ. Heylbut *Hermes* 1887 p. 459 λεία διὰ μὲν τοῦ ε γραφόμενον σημαίνει τὴν ἀπελασίαν τῶν τετραπόδων· 'ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν' (Λ 677)· διὰ δὲ τοῦ ι γραφόμενον ἐπίρρημά ἐστιν ἐπιτάσεως δηλωτικόν . . . ἐάν τε συστέλληται ὡς παρὰ Ἀνακρέοντι

λίην δὲ δειλιάζεις[3]

62

Plut. *Erot.* 4 οὕτως εἷς ἔρως ὁ γνήσιος ὁ παιδικός ἐστιν, οὐ πόθῳ στίλβων ὥς ἔφη τὸν παρθένιον Ἀνακρέων, οὐδὲ μύρων ἀνάπλεως καὶ γεγανωμένος, ἀλλὰ λιτὸν αὐτὸν ὄψει καὶ ἄθρυπτον ἐν σχολαῖς φιλοσόφων.

e.g. . . . πόθῳ στίλβουσα καὶ μύροισι
γεγανωμένη

[1] mss ἐπιβόητον, but cf. Eust. [2] μυθηταὶ: Ap. μυθιῆται, *E.M.* μυθῖται ἀνὰ νῆ. ὦ Μ. Butt: mss ἀν νησῳ μεγίστῃ: Eust. ἐν νήσῳ Νυμφέων here *E*, *B* after ἄστυ: from Hesych. ἄστυ νυμφέων· τὴν Σάμον Ἀνακρέων ἰρὸν Butt: mss ἱερὸν
[3] Heyl. mss δηλ.

59 [1]

Ptolemaeus *Differences in words*: [διαβόητος 'famous']: ἐπιβόητος means 'of ill report'; compare Anacreon's second Book:

and you will make me of ill-report among my neighbours.

60 [2]

Scholiast on the Odyssey [a vexed passage]: μύθου 'word, tale':—here 'rebellion' or 'factious strife'; hence Anacreon calls the rebel fishermen of Samos μυθηταί; compare:

And rebels, O Megistes, bear sway in the sacred city of the Nymphs.[3]

61

Ptolemaeus *Differences in Words*: λεία with an ε means 'cattle-lifting'; compare Homer *Iliad* 677 'A mightily abundant prey did we drive together out of the plain'; whereas with the ι it is an adverb expressing intensity, whether the ι is short as in Anacreon:

thou art exceedingly afraid

62

Plutarch *Amatorius*: So true is it that the genuine love is of the male, not 'shining with desire,' as Anacreon says of that of the female, nor 'gleaming with unguents,' but of plain aspect and not spoilt in the schools of the philosophers.

e.g. . . . shining with desire and gleaming with unguents

[1] cf. *E.G.* 142. 45, 199. 3, Eust. 1856. 12 [2] cf. Eust. 1901. 44, Apoll. *Lex. Hom.*, *E.M.* 593. 48 ('Anacreon in Book II of his *Lyric Poems*'), Bek. *An.* 2. 524. 5, *E.G.* 84. 1, Steph. Byz. Αἴγινα, Hesych. μυθητῆρες· στασιασταί and μυθίτης· ὁ στασιώτης (Cyr.) [3] *i. e.* Samos: metre Phalaecian

63

Heph. 94 [π. ἀσυναρτήτων]· ἔνδοξόν ἐστι ἐπισύνθετον καὶ τὸ διπενθημιμερὲς τὸ ἐγκωμιολογικὸν καλούμενον, ὅπερ ἐστὶν ἐκ δακτυλικοῦ πενθημιμεροῦς καὶ ἰαμβικοῦ τοῦ ἴσου, ᾧ κέχρηται μὲν καὶ Ἀλκαῖος . . . κέχρηται δὲ καὶ Ἀνακρέων ἐν πλείοσιν ᾄσμασιν·

Ὀρσόλοπος μὲν Ἄρης φιλεῖ μεναίχμην.[1]

64

E.M. 429. 50 ἡμετερεῖος· κτητικόν ἐστι· σημαίνει δὲ τοῦ ἡμετέρου· ἐχρᾶτο δὲ τῇ λέξει Ἀνακρέων·

οὔτε γὰρ ἡμετέρειον οὔτε κᾱλόν

65

Sch. Pind. *O.* 8. 42 [Ἰλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι]· μεταφορικῶς τὸ τεῖχος· στέφανος γὰρ ὥσπερ τῶν πόλεων τὰ τείχη· καὶ Ἀνακρέων·

νῦν δ' ἀπὸ μὲν στέφανος πόλεως ὄλωλεν.[2]

66

Choer. Heph. 55. 16 [π. συνεκφωνήσεως]· ὁ δ' Ἡλιόδωρός φησιν ἐν τῇ Εἰσαγωγῇ ὅτι καὶ τρεῖς εἰς μίαν συνεκφωνοῦνται συλλαβαί, ὡς τὸ διπενθημιμερὲς τοῦτο τὸ δοκοῦν εἶναι ἐλεγεῖον·

Ἀστερίς, οὔτε σ' ἐγὼ φιλέω οὔτ' Ἀπελλῆς·

οὐ γάρ ἐστιν ἐλεγεῖον, ἀλλὰ τὸ πρῶτον αὐτοῦ μέρος ἐστὶ δακτυλικόν, τὸ δὲ δεύτερον ἰαμβικόν· δύο γὰρ ἰαμβικοὺς ἔχει πόδας καὶ συλλαβήν· τὸ οὖν φιλέω οὔ ἀπὸ βραχείας καὶ μιᾶς μάκρας.

[1] cf. Hesych. ὀρσολοπεῖται· διαπολεμεῖται, ταράσσεται· Αἰσχύλος *Pers.* 10; orig. perh. 'storm-raising' or 'dust-raising' mss μεναίχμαν [2] *B*: mss πόλ. στ. ὄλ.

63

Hephaestion *Handbook of Metre* [on 'unconnectable' metres]: A notable composite too is the double two-and-a-half-foot line known as the encomiologic, which consists of a two-and-a-half-foot dactylic and an iambic of the same length, used by Alcaeus . . . and by Anacreon in several poems, for instance

Warman Ares loves a staunch fighter.

64 [1]

Etymologicum Magnum: ἡμετέρειος is a possessive adjective meaning 'belonging to what is ours'; it was used by Anacreon thus:

neither one of our land nor beautiful

65

Scholiast on Pindar ['when they set about to make a crown for Ilium']: 'crown' is metaphorical for 'wall'; for the walls of a city are as it were its crown; so also Anacreon:

But alas! the crown of the city is destroyed.

66

Choeroboscus on Hephaestion [on the combination of two syllables not separated by a consonant]: Heliodorus in his *Introduction* says that even three syllables coalesce into one, for instance this double two-and-a-half line which resembles an elegiac:

Asteris, neither I love you nor Apelles.

For it is not an elegiac really, but the first part is a dactylic and the second an iambic, since it has two iambic feet and a syllable, so that the words φιλέω οὐ together make a short and one long.

[1] cf. Zon. 990

67

E.M. 433. 44 ἠπεροπευτής· . . . εἶον (*Od.* 11. 364) . . . καὶ παρὰ Ἀνακρέοντι

βούλεται ἠπεροπός <τις> ἡμὶν εἶναι.[1]

68

Ibid. 2. 49 ἀβακής· . . . παρὰ τὸ ἀβακὴς οὖν γίνεται ἀβακῶ ὥσπερ εὐσεβὴς εὐσεβῶ· γίνεται δὲ καὶ ἀβακίζω· φησὶν Ἀνακρέων·

. . . . . ἐγὼ δὲ μισέω
πάντας ὅσοι χθονίους ἔχουσι ρυσμοὺς
καὶ χαλεπούς· μεμάθηκά σ', ὦ Μεγιστῆ,
τῶν ἀβακιζομένων·[2]

ἀντὶ τοῦ τῶν ἡσυχίων καὶ μὴ θορυβωδῶν.

Γ'

69

Stob. *Fl.* 118. 13 [π. θανάτου καὶ ὡς εἴη ἄφυκτος]· Ἀνακρέοντος·

Πολιοὶ μὲν ἡμὶν ἤδη κρόταφοι κάρη τε λευκόν·
χαρίεσσα δ' οὐκέτ' ἥβη πάρα, γηραλέοι τ' ὀδόντες·
γλυκεροῦ δ' οὐκέτι πολλὸς βιότου χρόνος λέλειπται·
διὰ ταῦτ' ἀνασταλύζω θάμα Τάρταρον δεδοικώς.
Ἀίδεω γάρ ἐστι δεινὸς μύχος, ἀργαλῆ δ' ἐς αὐτὸν
κάθοδος. καὶ γὰρ ἑτοῖμον καταβάντι μὴ 'ναβῆναι.

[1] mss ἀπεριπός: τις *B*

67

Etymologicum Magnum: ἠπεροπευτής 'a cheat': . . . compare (*Od.* 11. 364) . . . and Anacreon:

. . . wishes to be a deceiver to us.

68[1]

The Same: ἀβακής 'childlike, innocent' . . . so from ἀβακής comes ἀβακῶ 'to be childlike,' as εὐσεβῶ 'to be pious' from εὐσεβής 'pious'; there is also a form ἀβακίζω; compare Anacreon:

But as for me I hate all those who have secretive and uncompromising ways; I have learnt that you, Megistes, are one of the childlike ones;

meaning quiet and not blustering.[2]

Book III

69

Stobaeus *Anthology* [on death and its inevitability]; Anacreon:

My temples have grown grey and my crown bare and white; graceful youth is no longer with me, and my teeth are the teeth of an old man. There is left me but a short span of sweet life. And so I often make my moan for fear of the underworld. For dire is the dark hold of death, and grievous the way down thither; and more, 'tis sure that once down there's no coming up.

[1] cf. 77, Philem. 135, Cram. *A.P.* 4. 84. 28 [2] more prob. 'frank'

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[2] ὅσοι *B*: mss οἱ μεμάθηκά σ' ὦ Μ. *B*-Hemst: mss μεμαθήκασιν ὡς μεγίστη

70, 71, 72

Max. Tyr. 24. 9 ἡ δὲ τοῦ Τηΐου σοφιστοῦ τέχνη τοῦ αὐτοῦ ἤθους καὶ τρόπου· καὶ γὰρ πάντων ἐρᾷ τῶν καλῶν καὶ ἐπαινεῖ πάντας· μέστα δὲ αὐτοῦ τὰ ᾄσματα τῆς Σμερδίους κόμης καὶ τῶν Κλεοβούλου ὀφθαλμῶν καὶ τῆς Βαθύλλου ὥρας· ἀλλὰ κἂν τούτοις τὴν σωφροσύνην ὅρα·[1]

> ἔραμαι <δέ> τοι συνηβᾶν· χαρίεν γάρ ἐστί σ' ἦθος·[2]

καὶ αὖθις·

> Καλόν ἐστι τοῖς ἐρῶσιν τὰ δίκαια . . .[3]

φησί. ἤδη δέ που καὶ τὴν τέχνην ἀπεκαλύψατο·

> ἔμε γὰρ λόγων <μελέων τ'> εἵνεκα παῖδες ἂν φιλοῖεν·[4]
> χαρίεντα μὲν γὰρ ᾄδω, χαρίεντα δ' οἶδα λέξαι.[5]

73

Str. 14. 661 [π. Καρῶν]· τοῦ δὲ περὶ τὰ στρατιωτικὰ ζήλου τά τε ὄχανα ποιοῦνται τεκμήρια καὶ τὰ ἐπίσημα καὶ τοὺς λόφους· ἅπαντα γὰρ λέγεται Καρικά· Ἀνακρέων μέν γε φησίν·

> Διὰ δηὖτε Καρικουργέος
> ὀχάνου χεῖρα τέθειμαι.[6]

74

Heph. 76 [π. τοῦ ἀπ' ἐλάσσονος ἰωνικοῦ]· τὸ δὲ <δίμετρον τὸ> ἀκατάληκτον κατὰ τὸν ἀνακλώμενον χαρακτῆρα πολὺ παρὰ τῷ Ἀνακρέοντί ἐστι·

> Παρὰ δηὖτε Πυθόμανδρον
> κατέδυν Ἔρωτα φεύγων.

[1] M.'s point is the use of χαρίεις [2] ἐστί σ' Hoff: mss ἔχεις [3] Hoff: mss εἶναι (rightly) and τῷ ἔρωτι [4] μελέων τ' Blass [5] ᾄδω Valck: mss διδῷ [6] mss also ὀχάνοιο: τέθειμαι *E*: mss τιθέναι, τιθέμεναι (or -οι)

70, 71, 72

Maximus of Tyre *Dissertations*: The art of the sophist of Teos is of the same kind and character. He is in love with all who are beautiful and praises them all. His poems are full of the hair of Smerdis, the eyes of Cleobulus, and the youthful bloom of Bathyllus. Yet mark even in this his powers of restraint:

and I long to play with you; you have such pretty ways;

and again:

To be just and fair is a good thing in lovers;

and I am sure he has revealed his art at once in the lines:

For as for me, the children can but love me for my words and my tunes, seeing that I sing pretty things and know how to say pretty things.

73 [1]

Strabo *Geography* [on the Carians]: Their bent for things military is indicated, it is said, by our shield-straps, blazons, and plumes, all of which are called Carian. Compare Anacreon:

Lo! through the shield-strap of Carian work have I thrust my hand.

74

Hephaestion *Handbook of Metre* [on the *Ionicum a minore*]: The acatalectic dimeter of 'irregular' type is frequent in Anacreon:

Lo now! I went down to Pythomander's to escape Love.

[1] cf. Eust. 367. 25, 707. 61, *E.G.* 297. 43, Sch. *Il.* 8. 193, *E.M.* 489. 39

75

Ath. 11. 782a [π. μεῖξιν οἴνου]· ἔθος δ' ἦν πρότερον ἐν τῷ ποτηρίῳ ὕδωρ ἐμβάλλεσθαι, μεθ' ὃ τὸν οἶνον . . . Ἀνακρέων·

Φέρ' ὕδωρ, φέρ' οἶνον, ὦ παῖ,
φέρε <δ'> ἀνθεμεῦντας ἡμὶν
στεφάνους, ἔνικον, ὡς δὴ
πρὸς Ἔρωτα πυκταλίζω.[1]

76

Ibid. 11. 427a [π. τοῦ αὐτοῦ]· παρὰ δὲ Ἀνακρέοντι εἷς οἴνου πρὸς δύο ὕδατος·

Ἄγε δὴ φέρ' ἡμὶν, ὦ παῖ,
κελέβην, ὅκως ἄμυστιν
προπίω, τὰ μὲν δέκ' ἐγχέας
ὕδατος, τὰ πέντε δ' οἴνου
κυάθους, ὡς ἀνυβριστὶ[2]
ἀνὰ δηὖτε βασσαρήσω.

καὶ προελθὼν τὴν ἀκρατοποσίαν Σκυθικὴν καλεῖ πόσιν·

ἄγε δηὖτε μηκέτ' οὕτω
πατάγῳ τε κἀλαλητῷ
Σκυθικὴν πόσιν παρ' οἴνῳ
μελετῶμεν, ἀλλὰ καλοῖς
ὑποπίνοντες ἐν ὕμνοις.

77

Sch. Hes. *Th.* 767 [θεοῦ χθονίου]· τὸ δὲ χθονίου ἢ ὑποχθονίου ἢ στυγεροῦ, ὡς Ανακρέων·

χθόνιον δ' ἐμαυτὸν ἦγον.[3]

[1] δ' Cas. ἔνικον Fick: mss ἔνεικ. δὴ: mss also μὴ
[2] Baxter: mss ἂν ὑβριστίως [3] mss also ἦρεν

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[1] cf. Demetr. *Eloc.* 5, Eust. 1322. 53, Orion 62. 31, *E.M.* 345. 39 [2] cf. Cruq. and Porph. Hor. *Od.* 1. 27 (*ex Anacreontis*

75 [1]

Athenaeus *Doctors at Dinner* [on mixing wine]: It was formerly the custom to pour into the cup first the water and then the wine . . . Compare Anacreon:

Bring water, lad, bring wine, bring me garlands of flowers; aye, bring them hither; for I would try a bout with Love.

76 [2]

The Same [on the same]: In Anacreon it is one of wine to two of water:

Come bring me a jar, lad; I want my first-drink; ten ladles of water to five of wine, for I would e'en play the Bacchanal in decent wise;

and proceeding he calls the drinking of wine unmixed a Scythian practice:

Come let us give up this Scythian drinking with uproar and din over our cups, and drink moderately between pretty songs of praise.[3]

77

Scholiast on Hesiod ['of the infernal God']: The word *χθόνιος* 'infernal' is used for *στυγερός* 'hateful *or* wretched' as in Anacreon:

and I kept myself secretive.[4]

libro tertio), Ath. 11. 475c. Eust. 1476. 31 [3] the two passages are apparently continuous [4] if the quotation is sound (cf. 68), it is hardly applicable

78

Sch. Pind. *O.* 7. 5 [*φιάλαν ὡς εἴ τις . . . δωρήσεται νεανίᾳ γαμβρῷ προπίνων*]· *προπίνειν ἐστὶ κυρίως τὸ ἅμα τῷ κράματι τὸ ἀγγεῖον χαρίζεσθαι· Ἀνακρέων·*

. . . ἀλλὰ πρόπινε
ῥαδινούς, ὦ φίλε, μηρούς·

ἀντὶ τοῦ χαρίζου.

79

E.M. 703. 28 *ῥῆγος· τὸ πορφυροῦν περιβόλαιον· ῥέξαι γὰρ τὸ βάψαι . . . ὅτι δὲ ῥαγεῖς ἔλεγον τοὺς βαφεῖς καὶ ῥέγος τὸ βάμμα σαφὲς Ἀνακρέων ποιεῖ·*

ἁλιπόρφυρον ῥέγος

80

Procl. Hes. *Op.* 371 [*γύνη . . . αἱμύλα κωτίλλουσα*]· *κωτίλλουσα δὲ σημαίνει ἡδέα λέγουσα· καὶ γὰρ τὴν χελιδόνα κωτίλλειν λέγει, ὥς ἐστι παρὰ Ἀνακρέοντι·*

κωτίλη χελιδών

81

Serv. Verg. *Aen.* 1. 749 [Dido . . . longumque bibebat amorem]: Allusit ad convivium; sic Anacreon

ἔρωτα πίνων

82

Sch. Ap. Rh. 3. 120 *μάργος Ἔρως· κατὰ μετωνυμίαν ὁ μαργαίνειν ποιῶν . . . καὶ Ἀνακρέων·*

τακερὸς δ' Ἔρως

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[1] cf. *E.G.* 492. 18, Zon. 1608

78

Scholiast on Pindar ['Even as if one . . . shall make gift of a cup to his daughter's young bridegroom']: προπίνειν, 'to drink before *or* to, to pledge,' is properly to make a present of the drinking-vessel along with its contents; compare Anacreon:

Nay, pledge me, friend, thy slender thighs;

where pledge means 'let me have.'

79 [1]

Etymologicum Magnum: ῥῆγος 'the purple coverlet': for ῥέξαι is equivalent to βάψαι 'to dye' . . . the use of ῥαγεύς for βαφεύς 'dyer' and ῥέγος for βάμμα 'dye' is shown by Anacreon's phrase:

dye of sea-purple

80 [2]

Proclus on Hesiod ['a woman . . . with cozening babble']: κωτίλλουσα means 'sweetly speaking'; he uses the verb in connexion with the swallow, as Anacreon does:

the babbling swallow

81

Servius on the *Aeneid* ['Dido . . . and drank long love']: metaphor from a drinking-party; so Anacreon

drinking love

82

Scholiast on Apollonius of Rhodes *Argonautica*: 'mad Love':—by 'metonymy' Love that makes mad . . . compare Anacreon

languishing love

[2] cf. Anacreont. 10, Simon 228

82 A

Hdn. π.μ.λ. 1. 14 *ὁ μέντοι Ἀνακρέων καὶ*

χαριτόεις

εἶπεν ἀποδοὺς τὸ ἐντελὲς τῇ λέξει.

83

Phot. 570. 13

Ταντάλου τάλαντα

πλούσιος ὁ Φρὺξ Τάνταλος διεβεβόητο, Πλουτοῦς καὶ Διὸς λεγόμενος· κέχρηται δὲ τῇ παροιμίᾳ καὶ Ἀνακρέων ἐν γ'.

Δ'

ΙΑΜΒΩΝ

84

Heracl. *Alleg. Hom.* 4 *καὶ μὴν ὁ Τήϊος Ἀνακρέων ἑταιρικὸν φρόνημα καὶ σοβαρᾶς γυναικὸς ὑπερηφανίαν ὀνειδίζων τὸν ἐν αὐτῇ σκιρτῶντα νοῦν ὡς ἵππον ἠλληγόρησεν οὕτω λέγων·*

Πῶλε Θρηκίη, τί δή με λοξὸν ὄμμασι βλέπουσα
νηλεῶς φεύγεις, δοκεῖς δέ μ' οὐδὲν εἰδέναι σοφόν;
ἴσθι τοι καλῶς μὲν ἄν τοι τὸν χαλινὸν ἐμβάλοιμι
ἡνίας δ' ἔχων στρέφοιμί <σ'> ἀμφὶ τέρματα δρόμου.[1]
νῦν δὲ λειμῶνάς τε βόσκῃ κοῦφά τε σκιρτῶσα παίζεις,
δεξιὸν γὰρ ἱπποπείρην οὐκ ἔχεις ἐπεμβάτην.[2]

[1] σ' *B* [2] *B* ἱπποσείρην needlessly ἔχεις: mss ἕξεις; perh. ἔχοις *E*: perh. δεξιὸς γ`ρ ἱπποπείρης ὢν ἔχω σ' ἀνεμβάτην (= Xen. ἀνάμβατον; for feminine termination cf. 133) *E*: accepted text requires ἐγὼ in l. 3

82 A

Herodian *Words without Parallel*: But Anacreon gives the word χαρίεις

graceful

the full form χαριτόεις.[1]

83 [2]

Photius *Lexicon*:

the talents of Tantalus

The Phrygian Tantalus was famous for his wealth, being reputed the son of Zeus and Pluto; the proverb is used by Anacreon in his third Book.

Book IV

IAMBICS [3]

84

Heracleitus *Homeric Allegories*: Moreover Anacreon of Teos, in finding fault with the airs of a courtesan and the arrogance of a disdainful woman, has compared her skittish disposition to a horse in these lines:

Pray, why do you look askance at me, my Thracian filly, and shun me so resolutely as though I knew nothing of my art? I would have you to know I could bridle you right well and take rein and ride you about the turning-post of the course. But instead you graze in the meadows and frisk and frolic to your heart's content; for you have not a clever breaker to ride you.[4]

[1] cf. *fr.* 70, 72 [2] cf. Apostol. 16. 16, Suid., Ars. 443
[3] I have included trochaics [4] perh. emending text. 'for it is because I am so clever a breaker that I keep you unridden'

85

Heph. 39 [π. τροχαϊκοῦ]· καὶ τῶν ἀκαταλήκτων δὲ τὸ τετράμετρόν ἐστιν ἔνδοξον, οἷον τουτὶ τὸ Ἀνακρέοντος·

Κλῦθί μευ γέροντος εὐέθειρα χρυσόπεπλε κοῦρα.[1]

86

Jul. *Misop.* 366 B ἤδη γάρ, ὡς καὶ ὑμεῖς αὐτοὶ συνορᾶτε, πλησίον ἐσμὲν ἐθελόντων θεῶν,

Εὖτέ μοι λευκαὶ μελαίνησ' ἀναμεμείξονται τρίχες

ὁ Τήϊος ἔφη ποιητής.

87

A.P. 13. 4 Ἀνακρέοντος τετράμετρον·

Ἀλκίμων σ', Ὠριστοκλείδη, πρῶτον οἰκτίρω φίλων,
ὠλέσας δ' ἥβην ἀμύνων πατρίδος δουληΐην.

88

Plat. *Theag.* 125 b ΣΩ. τί οὖν ἂν εἰ Εὐριπίδῃ τι προσχρησαίμεθα, ὦ Θέαγες; Εὐριπίδης γάρ πού φησιν· 'Σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ·' εἰ οὖν ἔροιτό τις τὸν Εὐριπίδην· Ὦ Εὐριπίδη, τῶν τί σοφῶν συνουσίᾳ φῂς σοφοὺς εἶναι τοὺς τυράννους; . . . ἀλλὰ βούλει ἐγώ σοι εἴπω;—ΘΕ. εἰ σὺ βούλει.—ΣΩ. ταῦτ' ἐστιν ἅπερ ἔφη Ἀνακρέων τὴν Καλλικρίτην ἐπίστασθαι· ἢ οὐκ οἶσθα τὸ ᾆσμα;—ΘΕ. ἔγωγε.—ΣΩ. τί οὖν; τοιαύτης τινὸς καὶ σὺ συνουσίας ἐπιθυμεῖς, ἀνδρὸς ὅστις τυγχάνει ὁμότεχνος ὢν Καλλικρίτῃ τῇ Κυάνης καὶ ἐπίσταται τυραννικά, ὥσπερ ἐκείνην ἔφη ὁ ποιητής, ἵνα καὶ σὺ ἡμῖν τύραννος γένῃ καὶ τῇ πόλει;

e.g.[2] ἀλλ' ἐπίσταται τυραννίκ' ἡ Κυάνης Καλλικρίτη.

[1] cf. Theocr. 27. 55, Sch. T. *Il.* 3. 130 (Kehrhahn): mss κούρα [2] *E*

85

Hephaestion *Handbook of Metre* [on the trochaic]: Among the acatalectic forms the tetrameter is a notable metre, for instance Anacreon:

Give ear, thou maid of the lovely tresses and robe of gold, give ear to an old man's prayer.[1]

86

Julian *The Beard-hater*: For already, as you see as well as I do, I am near, save the mark, to the time

When white hairs shall mingle with my black

in the words of the poet of Teos.

87

Palatine Anthology: A tetrameter by Anacreon:

Of all my gallant friends, Aristocleides, I pity thee the most; for in the defence of thy country from slavery thou hast lost thy youth.[2]

88

Plato *Theages*: Socr. Well, shall we make use now of Euripides, Theages? It is he, I think, who says 'Kings know their art through converse with the knowing.' Now suppose someone said to Euripides, knowing in what? . . . Well then, shall I tell you the answer?—Theag. Please do.—Socr. They are knowing in what Anacreon says Callicritè knew. You know the poem, don't you?—Theag. Yes.—Socr. Well? Is the converse *you* want the converse or company of a man who is of the same craft as Callicritè daughter of Cyanè, and knows how to king it or queen it as the poet says that she did, so that you yourself may become a ruler over us and our country?

e. g. Callicritè daughter of Cyanè knows well how to queen it.

[1] prob. to a Muse; cf. Sa. 101 *καλλίκομοι* and Pind. *I.* 6. 75 *χρυσόπεπλος* [2] an epitaph (metre to suit name)

89

Sch. Soph. *Ant.* 134 [ἀντιτύπᾳ δ' ἐπὶ γᾷ πέσε ταντανωθείς]· ὅτι δὲ ταντανωθείς σημαίνει τὸ διασεισθείς μαρτυρεῖ καὶ Ἀνακρέων·

<ἐν> μελαμφύλλῳ δάφνῃ χλωρῇ τ' ἐλαίῃ
ταντανίζει.[1]

90

Anon. π. σολοικισμοῦ· σολοίκους δὲ ἔλεγον οἱ παλαιοὶ τοὺς βαρβάρους· ὁ γὰρ Ἀνακρέων φησί·

κοίμισον δ', ὦ Ζεῦ, σόλοικον φθόγγον.

91, 92

Sch. *Il.* 17. 542 [λέων κατὰ ταῦρον ἐδηδώς]· ἡ διακοπὴ τῆς λέξεως τὸν εἰς πολλὰ διεσπασμένον παρέστησε ταῦρον, οὐ τοῦ μέτρου ἀπαιτοῦντος· παρῆν γὰρ φάναι ταῦρον κατεδηδώς· καὶ Ἀνακρέων·

διὰ δέρην ἔκοψε μέσσην·

<καί·>

κὰδ δὲ λῶπος ἐσχίσθη.[2]

93

Cram. *A.O.* 1. 288. 3 μεμετρέαται· τοῦτο Ἰωνικόν ἐστιν· . . . καὶ Ἀνακρέων·

. . . αἱ δέ μευ φρένες
ἐκκεκωφέαται . . .[3]

[1] mss δάφνᾳ χλωρᾷ and ἐλαίᾳ: perh. therefore not Anacreon; Wil. μελαμφύλλῳ δάφναι χλωραί τ' ἐλαίαι ταντάλιζον (mss also ταντανίζουσι) [2] *B* joins these two quotations [3] so *E.M.*: mss here κεκ.

89

Scholiast on Sophocles ['swaying he fell on the unyielding earth']: ταντaλωθείς means 'shaken' or 'swaying,' witness Anacreon:

swings amid the dark-leaved laurel and green olive [1]

90 [2]

An Anonymous Writer *On Solecism*: The ancients called barbarous speakers *solecians*; compare Anacreon:

Make cease, O Zeus, the solecian utterance.

91, 92 [3]

Scholiast on the *Iliad* ['a lion that has eaten up a bull']: the severance of the verb 'eaten up' from its prefix is descriptive of the disparted bull, as it is not necessary to the metre; compare Anacreon:

cut through the midst of the neck

and:

the robe was rent right down.[4]

93 [5]

Cramer *Inedita* (*Oxford*): μεμετρέαται 'have been measured':—this form is Ionic; compare Anacreon:

and my senses are stunned.

[1] perh. of a bird [2] cf. Villois. *An.* 2. 77, Eust. *Il.* 366. 2 [3] cf. Cram. *A.P.* 3. 287. 28 [4] both passages illustrate the separation of the verb from the preposition with which it is compounded [5] cf. *E.M.* 322. 22 (δ'ἐμαὶ)

94

Ath. 11. 498 a [π. σκύφου]· Ἡσίοδος δ' ἐν τῷ β' Μελαμποδίας σὺν τῷ π σκύπφον λέγει . . . ὁμοίως εἴρηκε καὶ Ἀνακρέων·

ἐγὼ δ' ἔχων σκύπφον Ἐρξίωνι
τῷ λευκολόφῳ μεστὸν ἐξέπινον·

ἀντὶ τοῦ προέπινον.

95

Ibid. 15. 671 e ἐπεὶ περὶ στεφάνων ζητήσεις ἤδη γεγόνασιν, εἰπὲ ἡμῖν τίς ἐστιν ὁ παρὰ τῷ χαρίεντι Ἀνακρέοντι Ναυκρατίτης στέφανος, ὦ Οὐλπιανέ. φησιν γὰρ οὕτως ὁ μελιχρὸς ποιητής·

στεφάνους δ' ἀνὴρ τρεῖς ἕκαστος εἶχεν,
τοὺς μὲν ῥοδίνους, τὸν δὲ Ναυκρατίτην.

96, 97

Ibid. 12. 533 e [π. τρυφῆς]· Χαμαιλέων δ' ὁ Ποντικὸς ἐν τῷ Περὶ Ἀνακρέοντος προθεὶς τό·

ξανθῇ δ' Εὐρυπύλῃ μέλει
ὁ περιφόρητος Ἀρτέμων·

τὴν προσηγορίαν ταύτην λαβεῖν τὸν Ἀρτέμωνα διὰ τὸ τρυφερῶς βιοῦντα περιφέρεσθαι ἐπὶ κλίνης· καὶ γὰρ Ἀνακρέων αὐτὸν ἐκ πενίας ἐς τρυφὴν ὁρμῆσαί φησιν ἐν τούτοις·

Πρὶν μὲν ἔχων Κερβερίων καλύμματ' ἐσφηκωμένα[1]
καὶ ξυλίνους ἀστραγάλους ἐν ὠσὶ κἄψιλον περὶ πλευρῇσι <δέρμ' ἤει> βοός,[2]
νήπλυτον εἴλυμα κακῆς ἀσπίδος, ἀρτοπωλίσιν
κἀθελοπόρνοισιν ὁμιλέων ὁ πονηρὸς Ἀρτέμων
κίβδηλον εὑρίσκων βίον,[3]

[1] Κερβερίων Schw.-*E*, cf. Hesych. κερβέριος: mss βερβέριον καλύμματ', for pl. cf. Soph. *Aj.* 245 [2] κἄψιλον *E*, cf. Hesych. ἄψιλον· πολύπτερον: mss καὶ ψιλον δέρμ' ἤει *B* ᾔει

94

Athenaeus *Doctors at Dinner* [on σκύφος 'a drinking-vessel']: Hesiod in the second Book of the *Melampodia* uses the form with π inserted . . . so also Anacreon:

but as for me, I held the cup and drained it to the white-crested Erxion;

'drained it to him' instead of 'drank it to him.'

95[1]

The Same: Now that our enquiries have turned to garlands, pray tell us, Ulpian, the nature of the 'wreath of Naucratis' mentioned by the charming Anacreon; for that delicious poet says:

and each man had three garlands, of roses two, and the other a wreath of Naucratis.

96, 97

Athenaeus *Doctors at Dinner* [on luxury]: Chamaeleon of Pontus in his book *On Anacreon*, after quoting the lines:

the flaxen-haired Eurypylè's concern is with Litter-rider Artemon;[2]

declares that Artemon received this nickname from his luxurious habit of being carried in a litter. And indeed Anacreon avers in the following passage that he rose from poverty to luxury:

Once he went about in the waspèd-headdress of a Cimmerian, with wooden astragals in his ears, and about his ribs a hairy oxhide that had been the unwashen cover of a wretched shield—the scoundrel Artemon who made a fraudulent living by consorting

[1] cf. Poll. 6. 107 who explains 'Naucr.' as 'of marjoram'
[2] not part of the next poem: for Euryp. cf. *A.P.* 7. 27

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haplogr. with -ησι) [3] νήπλυτον Schoem: mss νεόπλουτον, -πλυτον

πολλὰ μὲν ἐν δουρὶ δεθεὶς αὐχένα, πολλὰ δ' ἐν
 τροχῷ,
πολλὰ δὲ νῶτον σκυτίνῃ μάστιγι θωμιχθείς,[1]
 κόμην
 πώγωνά τ' ἐκτετιλμένος·

νῦν δ' ἐπιβαίνει σατινέων χρύσεα φορέων
 κάτερματα
πασικύκης,[2] καὶ σκιαδίσκην ἐλεφαντίνην φορεῖ
 <τῇσιν> γυναιξὶν αὔτως.[3]

98

Heph. 32 [π. ἰαμβικοῦ]· ἔστι δὲ ἐπίσημα ἐν αὐτῷ ἀκατάληκτα μὲν δίμετρα, οἷον τὰ Ἀνακρεόντεια ὅλα ᾄσματα γέγραπται (104) . . . τρίμετρα δέ· Ἔστε κ.τ.λ.

Plut. *adv. Stoic.* 20 διψῶντες οὖν ὕδατος οὐκ ἔχουσι χρείαν οὐδὲ ἄρτου πεινῶντες·

Ἔστε ξένοισι μειλίχοις ἐοικότες
στέγης <τε> μοῦνον καὶ πυρὸς κεχρημένοις.[1]

99

Zenob. *Paroem.* 1. 153 φασὶ τοὺς Κᾶρας πολεμουμένους ὑπὸ Δαρείου τοῦ Πέρσου κατά τινα παλαιὰν μαντείαν εἰρημένην αὐτοῖς τοὺς ἀλκιμωτάτους προσθέσθαι συμμάχους ἐλθεῖν εἰς Βραγχίδας καὶ τὸν ἐκεῖ θεὸν ἐρωτῆσαι εἰ Μιλησίους πρόσθοιντο συμμάχους· τὸν δὲ ἀποκρίνασθαι·

Πάλαι κοτ' ἦσαν ἄλκιμοι Μιλήσιοι·[5]

οὗτος δὲ ὁ στίχος εἴρηται τὸ πρότερον παρὰ Ἀνακρέοντι.

[1] νῶτον *B*: mss νῶτα (from πολλὰ) [2] *E*, cf. Alcm. 27 Πασιχάρηα: mss παῖς Κύκης: Diod. παῖς Κύκης, Herm. παῖς ὁ Κ. [3] τῇσιν *E* [4] τε Gais: l. 2 not in Heph. [5] another version was ἦσαν ποτ' ἦσαν ἄλκ. Μ.

with bread-wenches and whores-for-choice, with his neck often bound to the whipping-stock[1] or else to the wheel, and his back often seared with the leathern scourge and his hair and beard plucked out; but now he goes in a coach, wearing earrings of gold like a mix-with-all, and carries an ivory sunshade as though he were a woman.

98

Hephaestion *Handbook of Metre* [on the iambic]: There are notable acatalectic forms of it, whether dimeters such as whole poems of Anacreon (101) . . . or trimeters such as: 'Ye are' etc.

Plutarch *Against the Stoics*: So when they are thirsty they have no need of water, nor when hungry of bread:

Ye are like kind guests who need but roof and fire.

99[2]

Zenobius *Proverbs*: It is said that the Carians when at war with Darius the Persian, in obedience to an old oracle bidding them take the bravest of men for their allies, went to Branchidae and asked the God there if they should seek alliance with Miletus; whereupon he replied:

There was a time when the Milesians were brave men:

but the line occurs earlier in Anacreon.

[1] according to Poll. 10. 177 fraudulent buyers or sellers in the market were thus treated [2] cf. Sch. Ar. *Pl.* 1002, Vesp. 1063 Philostr. *Vit. Soph.* 1. 22, Diod. *Exc. Vat.* 47, Synes. 228 c, Ath. 12. 523 f.

100

Crusius *Anal. Paroem.* p. 140

ἕκητι Συλοσῶντος εὐρυχωρίη·

Συλοσῶν Σάμιος φίλος ἐγένετο τῷ Δαρείῳ τῷ τῶν Περσῶν βασιλεῖ, καὶ δι᾽ αὐτοῦ τὴν ἐν Σάμῳ δυναστείαν παρέλαβε τελευτήσαντος Πολυκράτους· ἐπεὶ δὲ πικρῶς καὶ χαλεπῶς ἦρχεν, ἐκλιπόντες τὴν νῆσον οἱ πλείους μετῴκησαν· ὅθεν ἡ παροιμία ἐκράτησεν.

101

Hdn. π. ἀκυρολ. Boiss. *A.G.* 3. 263 τὸ δὲ γῆμαι τοῦ γήμασθαι διαφέρει . . . καὶ διασύρων τινὰ Ἀνακρέων ἐπὶ θηλύτητι·

. . . . . *καὶ θάλαμος ἐν ᾧ*
ἐκεῖνος οὐκ ἔγημεν ἀλλ᾽ ἐγήματο.[1]

102

E.M. 522. 47 τὸ δὲ κνύζα, ὥς λέγει Ἡρωδιανός, εἰ μὲν ἐπὶ τοῦ φυτοῦ, συγκοπή ἐστι . . . εἰ δὲ ἐπὶ τοῦ παρεφθαρμένου καὶ ἐρρυπωμένου, οὐ συγκοπή ἐστιν ἀλλ᾽ ἀπὸ τοῦ κνύω· ἀφ᾽ οὗ κνύος ἡ φθορά· γίνεται κνύζα, ὡς παρὰ Ἀνακρέοντι ἐν Ἰάμβοις·[2]

κνυζή τις ἤδη καὶ πέπειρα γίνομαι
σὴν διὰ μαργοσύνην.[3]

103

Zon. 1512 πανδοκεῖον . . . τὸν δὲ μοχλὸν ἐν τῷ χ καὶ Ἀττικοὶ καὶ Δωριεῖς καὶ Ἴωνες πλὴν Ἀνακρέοντος· οὗτος δὲ μόνος σχεδὸν τῷ κ, Ζηνόδοτος δὲ <μόχλον>·

κοὺ μοκλὸν ἐν θύρῃσι διξῇσιν βαλὼν
ἥσυχος κατεύδει.[4]

[1] *ἐκεῖνος E*: mss *κεῖνος* [2] mss *ἰάμβῳ* [3] *κνυζή*: mss also *κνίζη*, but cf. Hesych. *κνυζοί* [4] *θύρῃσι διξῇσιν B*: mss *οὔρῃσι δίζῃσι*

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[1] ascription not certain [2] cf. Ammon. 37, Bach. *An.* 2.

100[1]

Select Proverbs:

Thanks to Syloson there's plenty of room:

Syloson of Samos became friendly with the Persian king Darius, and through his means succeeded to the despotism at Samos on the death of Polycrates, but owing to the harshness of his rule most of the inhabitants emigrated. Hence the proverb.

101[2]

Herodian *On Incorrect Speech*: There is a difference between γῆμαι 'to marry' and γήμασθαι 'to give oneself in marriage, be married' . . . Anacreon, ridiculing a man for effeminacy, says:

and the chamber wherein he married not but was married.

102[3]

Etymologicum Magnum: κνύζα, according to Herodian, if it means the plant 'Fleabane,' is a shortening . . . but if it means 'spoilt or defiled' it comes from κνύω 'to scratch'—whence κνύος 'the itch'—; compare Anacreon in the *Iambics*:

I am growing blear-eyed and big because of thy lechery.[4]

103

Zonaras [on πανδοκεῖον 'inn']: . . . the form μοχλός 'bolt' with a χ is used equally in Attic, Doric, and Ionic, save for Anacreon, who is practically alone in spelling it with a κ, though Zenodotus would change it to a χ:

He sleeps untroubled though he never drew bolt in his house-door.[5]

375, *Cod. Vind.* 205, *E.G.* 125. 4, Eust. 1678. 59 [3] cf. Eust. 1746. 13 [4] the subject is fem: the meaning 'blear-eyed' or 'with itching eyes' is more likely than 'defiled' [5] lit. double-door

104

Heph. 32 [π. ἰαμβικοῦ]· ἔστι δὲ ἐπίσημα ἐν αὐτῷ ἀκατάληκτα μὲν δίμετρα οἷον τὰ Ἀνακρεόντεια ὅλα ᾄσματα γέγραπται·

Ἐρέω τε δηὖτε κοὐκ ἐρέω
καὶ μαίνομαι κοὐ μαίνομαι.

105

Ath. 10. 446 f [π. τοῦ πίνω]· καὶ σὺ οὖν, ὦ ἑταῖρε, κατὰ τὸν Ἄλεξιν, ὃς ἐν Διδύμοις φησί· 'Τούτῳ πρόπιθ' ἵνα καὐτὸς ἄλλῳ' καὶ γένηται ἡ παρ' Ἀνακρέοντι καλουμένη ἐπίστιος· φησὶ γὰρ ὁ μελοποιός·

μηδ' ὥστε κῦμα πόντιον
λάλαζε τῇ πολυκρότῃ
σὺν Γαστροδώρῃ καταχύδην
πίνουσα τὴν ἐπίστιον·[1]

τοῦτο δ' ἡμεῖς ἀνίσωμά φαμεν.

106

Heph. 32 [π. ἰαμβικοῦ]· καταληκτικὸν δὲ δίμετρον τὸ καλούμενον Ἀνακρεόντειον οἷον·

ὁ μὲν θέλων μάχεσθαι,
πάρεστι γάρ, μαχέσθω.[2]

107

Prisc. *Metr. Ter.* 3. 427. 20 Keil: Anacreon teste Heliodoro:

Ὦ 'ράνν' ἀεὶ λίην, πολλοῖσι γὰρ μέλεις[3]

hic iambus quartum[4] spondeum habet.

[1] *i. e.* ἐφέστιον sc. κύλικα [2] for γάρ before imperative cf. 31 and [Sim.] 46 Bgk.: mss πάρεστι [3] *B*-Hoff. (= ἐραννέ): mss ὁρᾶν ἀεὶ κ.τ.λ. [4] so ed. Gaisf, *merum* ed. Keil

104

Hephaestion *Handbook of Metre* [on the iambic]: There are notable acatalectic forms of it, whether dimeters such as whole poems of Anacreon, for instance:

Lo! I both love and love not, and am mad yet not mad.

105

Athenaeus *Doctors at Dinner* [on πίνω 'to drink]: Then, my friend, to quote the *Twins* of Alexis 'Drink you to this man and he to another' and let us have what the lyric poet Anacreon calls a hearth-cup:

and babble not like a wave of the sea, while you quaff the bounteous hearth-cup with the jade Gastrodora[1];

this is what we call the equalisation-cup.

106[2]

Hephaestion *Handbook of Metre* [on the iambic]: The catalectic dimeter is that known as Anacreontean, for instance:

He that will fight may fight if he will.

107

Priscian *The Metres of Terence*: According to Heliodorus, Anacreon has the line:

O ever too delightful one! for many are they that love thee;

where the iambic line has a spondee in the fourth place.

[1] prob. a comic perversion of *Metrodora* (Wil.) [2] cf. Plot. 270, Sch. Ar. *Pl.* 302 ('Ανακρέοντος), Sch. Heph., Anacreont. 47. 8, *Ox. Pap.* 220. x. 6

108

E.M. 514. 28 κινάκη· ὁ ἀκινάκης κινάκης παρὰ Σοφοκλεῖ· τὸ μὲν γὰρ Ἀνακρεόντειον χωρὶς τοῦ ι γράφεται· γέγονεν ἔκθλιψις τοῦ ι καὶ κράσει τοῦ ωα

τὠκινάκῃ

ὥσπερ ὦ Ἄπολλον Ὤπολλον.

109

E. Sorb. ap. *E.M.* 159. 50 ἀστράβη· . . . εἰς Ἀνακρέοντα εἴρηται καὶ

ἀστραφή

καὶ ἐπὶ ὀχήματος ἐφ᾽ οὗ ἀσφαλῶς[1] καθῆνται.

110

Hesych.

αὐτάγητοι

ἀγάμεναι ἑαυτὰς καὶ θαυμαστῶς ἔχουσαι ἑαυτῶν· Ἴων Ἀλκμήνῃ· ἔνιοι δὲ αὐθάδεις. καὶ Ἀνακρέων οὕτω κέχρηται.

111

E.M. 385. 9 ἐσυνῆκεν· Ἀλκαῖος ἐσυνῆκεν· καὶ Ἀνακρέων

ἐξυνῆκεν

πλεονασμῷ.

112

Sch. Ar. Ach. 1133 διὰ τὸ θερμαίνειν οὖν τὸ στῆθος θωρήσσειν λέγουσιν τὸ μεθύειν καὶ

ἀκροθώρηκας[2]

τοὺς ἀκρομεθύσους ἐκάλουν· κέχρηται δὲ τῇ λέξει καὶ Ἀνακρέων· ἔστι δὲ Ἀττική.

[1] perh. ἀστραφῶς, an attempted derivation [2] mss ἀκροθώρακας

108

Etymologicum Magnum κινάκη 'scimitar': the form is κινάκης in Sophocles. The form used by Anacreon (is not parallel, for it) is written without the ι ('subscript'); there has been ecthlipsis or squeezing-out of the ι, and with crasis of ωα the result is τὠκινάκῃ

with his scimitar

as in ὤπολλον for ὦ Ἄπολλον 'O Apollo.'

109

Etymologicum Sorbonicum ἀστράβη . . . in Anacreon it occurs in the form ἀστραφή

saddle

and is used of a chair-saddle in which people sit securely.

110

Hesychius *Glossary* αὐτάγητοι: 'self-admiring, self-marvelling' (women); Ion in the *Alcmena*. Some authorities say it means

stubborn

and it is used so by Anacreon.

111

Etymologicum Magnum ἐσυνῆκεν: Alcaeus uses this form, and Anacreon ἐξυνῆκεν

he understood,

with pleonastic augment.

112[1]

Scholiast on Aristophanes: Because of its warming the breast the phrase 'to put the corslet on' is used meaning 'to be drunk,' and people slightly drunk were called

top-corsleted

an expression used by Anacreon. It is Attic.

[1] cf. Suid. θωρήξασθαι, Zon. 1068

113

E.G. 339. 22 κορώνη· . . . παρὰ τὸ καῦρον, ὃ σημαίνει τὸ κακόν· Ἀνακρέων

κόρωνα βαίνων

φησί.

114

Sch. Ap. Rh. 2. 127 [ἐπιπαμφαλόωντες]· πολλὰ ἐπιβλέποντες καὶ μετ' ἐνθουσιασμοῦ·

παμφαλᾶν

γὰρ τὸ μετὰ πτοιήσεως καὶ ἐνθουσιασμοῦ ἐπιβλέπειν, κέχρηται δὲ τῇ λέξει καὶ Ἱππῶναξ καὶ Ἀνακρέων.

115

Clem. Al. *Paed.* 3. 294 τὸ γὰρ ἁβροδίαιτον τῆς περὶ τὸν περίπατον κινήσεως καὶ τὸ

σαῦλα βαίνειν

ὥς φησιν Ἀνακρέων, κομιδῇ ἑταιρικά.

Ε'

ΕΛΕΓΕΙΩΝ

116

Ath. 11. 463 a [π. συμποσίων]· καὶ ὁ χαριεὶς δ' Ἀνακρέων φησίν·

Οὐ φιλέω ὃς κρητῆρι παρὰ πλέῳ οἰνοποτάζων
νείκεα καὶ πολεμὸν δακρυόεντα λέγει,
ἀλλ' ὅστις Μούσας τε καὶ ἀγλαὰ δῶρ' Ἀφροδίτης[1]
συμμίσγων ἐρατῆς μνήσκεται εὐφροσύνης.

[1] *E*: mss Μουσέων τε καὶ ἀγ. δῶρ' Ἀ , impossible order

113

Etymologicum Gudianum: κορώνη 'crow' . . . from καῦϝος which means 'bad': compare Anacreon:

stepping with archèd neck

[*i. e.* haughtily].

114

Scholiast on Apollonius of Rhodes *Argonautica* ['glancing fearfully over them']: looking at them hard and excitedly; for παμφαλᾶν

to glance fearfully

is to look at excitedly, and is used by Hipponax and Anacreon.

115

Clement of Alexandria *The Schoolmaster*: For effeminacy of movement in walking about and

to go straddling-wise

in Anacreon's phrase, are altogether marks of the harlot.[1]

Book V

ELEGIACS

116

Athenaeus *Doctors at Dinner* [on drinking-parties]: And the delightful Anacreon says:

I like not him who at his drinking beside the full mixing-bowl tells of strife and lamentable war, but rather one that taketh thought for delightsome mirth by mingling the Muses and the splendid gifts of Aphrodite.

[1] cf. Semon. 18 (Bergk), to whom the *fr.* possibly belongs

117

Heph. 11 [π. κοινῆς συλλαβῆς]· ὅμως μέντοι καὶ ἐν ἔπεσιν εὑρίσκεται, ὡς παρὰ Θεοκρίτῳ . . . καὶ παρ' Ἀνακρέοντι ἐν Ἐλεγείαις·

οὐδέ τι τοι πρὸς θυμόν, ὅμως γε μένω σ' ἀδοϊάστως.[1]

118

[Long.] *Subl.* 31 . . .[2] θρεπτικώτατον καὶ γόνιμον τόδ' Ἀνακρέοντος·

οὐκέτι Θρηϊκίης <πώλου> ἐπιστρέφομαι.[3]

ταύτῃ καὶ τὸ τοῦ Θεοπόμπου ἐκεῖνο ἐπαινετόν· διὰ τὸ ἀνάλογον ἔμοιγε σημαντικώτατα ἔχειν δοκεῖ . . . 'δεινὸς ὤν' φησιν 'ὁ Φίλιππος ἀναγκοφαγῆσαι πράγματα'· ἔστιν ἄρ' ὁ ἰδιωτισμὸς ἐνίοτε τοῦ κόσμου παρὰ πολὺ ἐμφανιστικώτερον· ἐπιγινώσκεται γὰρ αὐτόθεν ἐκ τοῦ κοινοῦ βίου, τὸ δὲ σύνηθες ἤδη πιστότερον.

119

Ath. 11. 460 c [π. ποτηρίων]· ὁ δὲ Ἀνακρέων ἔφη·

οἰνοπότης δὲ πεποίημαι.

120

Maced. *A.P.* 10. 70 οὐδὲ γενοίμην ἐς κρίσιν ἡμετέρην πικρὸς Ἀριστοτέλης· | τὴν γὰρ Ἀνακρείοντος ἐπὶ πραπίδεσσι φυλάσσω | παρφασίην ὅτι

δεῖ φροντίδα μὴ κατέχειν.

121

Hyg. *Astr.* 2. 2 hac etiam de causa nonnulli Lyram, quae proxima ei signo Engonasin est collocata, Thesei esse

[1] μένω σ' *B*: mss μὲν ὡς [2] 4 leaves missing [3] πώλου *B*

117

Hephaestion *Handbook of Metre* [on 'common' syllables]: It is also found in epic metres, for instance in Theocritus . . . and in Anacreon's *Elegiacs*:

Neither is it a thing to your mind, but nevertheless I await you without doubting.

118

[Longinus] *On the Sublime*: . . . Most productive and fruitful [of such an effect ?] is this of Anacreon:

I care no more for the Thracian <filly.>[1]

In this respect too this phrase of Theopompus is worthy of praise -it seems to me the analogy makes it most impressive — : 'Philip being adept at eating circumstances as a duty.' You see that the homely phrase is sometimes far more vivid than the embellishment; for it is immediately recognised from everyday life, and we are quicker to believe a thing when it is famlliar to us.

119

Athenaeus *Doctors at Dinner* [on cups]: And Anacreon says:

and I am become a wine-bibber.

120

Macedonius: . . . nor would I like rigid Aristotle sit in judgement on myself; for 'tis the counsel of Anacreon that I keep in mind—

let not Care restrain.

121

Hyginus *Astronomics*: For this reason it is said by some authorities that the Lyre, which comes next to that constellation, is the lyre of Theseus, for among his manifold

[1] emendation uncertain

dixerunt, quod ut eruditus omni genere artium lyram quoque didicisse videbatur. idque et Anacreon dicit:

ἀγχοῦ δ' Αἰγείδεω Θησέος ἐστὶ λύρη.

122

Eust. 1329. 34 καὶ μὴν ὁ Ἀνακρέων τὴν τοιαύτην οὐ πάνυ σφοδρῶς ἀλλὰ περιεσκεμμένως πανδοσίαν ὠνείδισε καὶ λεωφόρον καὶ πολύυμνον.

Suid. μυσάχνη· ἡ πόρνη παρὰ Ἀρχιλόχῳ . . . Ἀνακρέων δὲ πανδοσίαν καὶ λεωφόρον καὶ μανιόκηπον.

e.g. Πανδοσίη, πολύυμνε, λεωφόρε, μηλινόκηπε [1]

123

Hesych.

Αἰθοπίης παῖδα [2]

τὸν Διόνυσον· Ἀνακρέων. ἄλλοι τὸν οἶνον, ἄλλοι τὴν Ἄρτεμιν.

124

Sch. *Il.* 19. 21 [τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπιεικὲς | ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι]· ἐν ἑαυτῷ τὸ πρᾶγμα τὴν ὑπερβολὴν ἔχον ὑπεροχὴν οὐκ ἐπιδέχεται μείζονα. καὶ Ἀνακρέων·

κωμάζει δ' ὡς Δεόνυσος [3]

αὐτὸν αὐτῷ συγκρίνας.

[1] *E*: for μηλινόκηπε cf. Ar. *Lys.* 155, Theocr. 27, 49: μανιόκηπε in the meaning proposed (presuming an adj. μάνιος) is perh. unlikely in A. [2] *B*, cf. Sa. 143: mss αἰθιοπεῖς π. [3] Maass: mss δὲ ὡς ἂν δεῖ Διόνυσος

accomplishments he seems to have been skilled in the lyre. And Anacreon says the same:

The lyre is near to Aegid Theseus.[1]

122[2]

Eustathius on the *Iliad*: Moreover Anacreon calls such a woman quite coolly 'all-given' and 'people-trodden,'[3] and 'sung-of-many.'

Suidas *Lexicon* μυσάχνη: 'harlot' in Archilochus . . . Anacreon calls her 'all-given' and 'people-trodden,' and (mad-tail?[4])

e.g. All-given, sung-of-many, people-trodden, apple-orchard

123

Hesychius *Glossary*:

Son of Aethopia

that is 'Dionysus'; Anacreon. Some authorities say that Aethopia means 'wine,' others 'Artemis.'[5]

124

Scholiast on the *Iliad* ['the arms the God hath given are such as the work of immortals should be and as no mortal man should have made']: Since the fact is of its nature an hyperbole it admits of no extension; compare Anacreon;

he revels as Dionysus revels

where Dionysus is compared with himself.

[1] Mein. perh. rightly ascribes this line to a later Anacreon who wrote *Astronomica* [2] cf. Ibid. 1921. 61 (where all four are given, 1088. 38, 862. 45, 1572. 13 (where μcν. is ascribed to a comic poet) [3] epithet of a highway [4] see opp. [5] cf. Sappho 143

125

Ath. 1. 11 f [π. τροφῶν]· παρ' ὅλην δὲ τὴν συνουσίαν παρεκεῖντο αἱ Τηλεμάχου τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἔτι καὶ νῦν ἔθος ἐστί

κατηρεφέες παντοίων ἀγαθῶν[1]

κατὰ Ἀνακρέοντα.

126

Greg. in Hermog. *Rh. Gr.* 7. 1256 Walz αἰσχρῶς μὲν κολακεύει τὴν ἀκοὴν ἐκεῖνα, ὅσα ἐστὶν ἐρωτικά· οἷον τὰ Ἀνακρέοντος, τὰ Σαμφοῖς· οἷον γάλακτος λευκοτέρα, ὕδατος ἁπαλωτέρα, πηκτίδων ἐμμελεστέρα, ἵππου γαυροτέρα, ῥόδων ἁβροτέρα, ἱματίου ἑάνου μαλακωτέρα, χρυσοῦ τιμιωτέρα.

127[2]

Hesych.

ἄμιθα

ἔδεσμα ποιὸν καὶ ἄρτυμα· ὡς Ἀνακρέων.

128

Eust. 1538. 50 [*Od.* 5. 313] ὅθεν

ἀνήλατος

φασὶ παρ' Ἀνακρέοντι ὁ ἀπειθής, ἀπὸ ὑποζυγίων.

129

Ath. 4. 182 f τὸν γὰρ βάρωμον καὶ βάρβιτον, ὧν Σαπφὼ καὶ Ἀνακρέων μνημονεύουσι, καὶ τὴν μάγαδιν καὶ τὰ τρίγωνα καὶ τὰς σαμβύκας ἀρχαῖα εἶναι.

[1] perh τράπεζαι | παντοίων ἀγαθῶν κεῖντο κατηρεφέες *E*
[2] cf. Heysch. σαμίθη

125

Athenaeus *Doctors at Dinner* [on meals]: Telemachus' tables remained before the guests full during the whole of the entertainment as is still the custom among many Barbarian nations,

overspread with all manner of good things

as Anacreon says.[1]

126[2]

Gregorius on Hermogenes: The ear is improperly flattered by this figure when it is erotic in character, I mean as it is used by Sappho and Anacreon; for instance 'as white as milk,' 'as soft as water,' 'as tuneful as the lyre,' 'as skittish as a mare,' 'as delicate as a rose,' 'as soft as a fine robe,' 'as precious as gold.'[3]

127

Hesychius *Glossary*: ἄμιθα:—a kind of eatable or sauce mentioned by Anacreon.

128

Eustathius on the *Odyssey*: Whence is said to come Anacreon's use of ἀνήλατος to mean:

disobedient,

from beasts of burden.

129[4]

Athenaeus *Doctors at Dinner* [on stringed instruments]: The *barōmus* and the *barbitus* mentioned by Sappho and Anacreon, as well as the *magadis* and the *trigōnon* and the *sambuca*, are all ancient.

[1] cf. *Od.* 1. 138   [2] cf. Sa. 59   [3] the adjectives are fem.
[4] cf. Ibid. 175 d

130

Poll. 3. 50 Ἀνακρέων δὲ

δίτοκον

τὴν δὶς τεκοῦσαν.

131

Ibid. 3. 98 μετοχαὶ δὲ τέρπων ἀλλὰ καὶ ἔτερψεν· τὸ γὰρ ἥδων Ἰωνικὸν καὶ τὸ

ἧσε

σπάνιον μὲν παρ᾽ ἡμῖν, Ἀνακρέων δὲ αὐτὸ εἴρηκεν, Ἴων καὶ ποιητὴς ἀνήρ.

132

Poll. 5. 96 [π. τὰ κεφαλῆς κοσμήματα γυναικεῖα]· σὺ δ᾽ ἂν προσθείης . . . καὶ

κάλυκας

παρ᾽ Ὁμήρου τε καὶ Ἀνακρέοντος.

133

Ibid. 2. 103 πτύσμα . . . τὰ δὲ ἀπ᾽ αὐτοῦ ὀνόματα πτύειν, ἀποπτύειν, καταπτύειν, κατάπτυστον, ἀπόπτυστον· Ἀνακρέων δὲ καὶ

καταπτύστην

εἴρηκε.

134

Sch. Aesch. *Pers.* 42 [ἁβροδιαίτων Λύδων]· ἁβροδίαιτοι δὲ οὗτοι ὅθεν καὶ τὸ παρὰ Ἀνακρέοντι·

Λυδοπαθεῖς τινες

ἀντὶ τοῦ ἡδυπαθεῖς.

130

Pollux *Vocabulary*: Anacreon uses δίτοκος to mean her

that has twice brought forth

131

The Same: The participles are τέρπων 'pleasing'—and there is the aorist ἔτερψεν 'he pleased'—; ἥδων 'pleasing,' which is Ionic; and the aorist ἦσε

he pleased

though rare with us, occurs in Anacreon who was an Ionian and a poet.

132

The Same [on women's head-adornments]: And you might add . . . the

flower-cups

used by Homer and Anacreon.

133

The Same: πτύσμα 'spittle' . . . the words that come from it are πτύειν 'to spit,' ἀποπτύειν 'to spit out,' καταπτύειν 'to spit upon,' κατάπτυστος 'contemptible,' ἀπόπτυστος 'detestable'; Anacreon uses the separate feminine form καταπτύστη

contemptible

134[1]

Scholiast on Aeschylus ['soft-living Lydians']: They live softly, whence Anacreon's phrase:

Lydian-like persons

meaning 'luxurious.'

[1] cf. Ath. 15. 690 c, Eust. 1144. 14

135

Str. 14. 633 [π. Ἰωνίας]· Τέω δὲ Ἀθάμας μὲν πρότερον (ἔκτισεν), διόπερ

Ἀθαμαντίδα

καλεῖ αὐτὴν Ἀνακρέων.

136

Poll. 6. 21 ἀπὸ δὲ οἴνου . . . καὶ οἰνοπότης καὶ

οἰνοπότις

γυνή ὡς Ἀνακρέων.[1]

137

Ibid. 6. 23 καὶ

οἰνηρὸς θεράπων

παρὰ Ἀνακρέοντι.

138

Hesych. γυναῖκες εἰλίποδες· . . . καὶ Ἀνακρέων

πλέξαντες μηροῖς πέρι μηρούς[2]

139

Sch. Ap. Rh. 3. 106 [τῆς δ' Ἥρη ῥαδινῆς ἐπεμάσσατο χειρός]· ῥαδινῆς· τρυφερῆς. Ἀνακρέων δὲ ἐπὶ τάχους ἔταξε τὸ ῥαδινόν·

ῥαδινοὺς πώλους

140

Choer. 2. 555 σημειούμεθα παρὰ τῷ ποιητῇ τό· 'τά μοι ῥερυπωμένα κεῖται' (*Od.* 6. 59) . . . καὶ τό

ῥεραπισμένα νῶτα[3]

παρὰ τῷ Ἀνακρέοντι.

[1] cf. 119 [2] *B*: mss περὶ μηροῖσι παρὰ μηρόυς [3] mss -μένα (or -μένος) νῶ, -μένω νώτω (or -τον), -μένων ὤτων

135

Strabo *Geography* [on Ionia]: The first founder of Teos was Athamas, and that is why Anacreon calls it

Athamantid

136

Pollux *Vocabulary*: From οἶνος 'wine' . . . οἰνοπότης 'wine-bibber,' and οἰνοπότις

wine-bibbing woman

in Anacreon.

137

The Same: And

wine-server

in Anacreon.

138

Hesychius *Glossary*: γυναῖκες εἰλίποδες 'shambling women' . . . and Anacreon says:

twining thigh with thigh

139

Scholiast on Apollonius of Rhodes *Argonautica* ['Hera clasped her soft hand']: ῥαδινῆς 'soft, tender'; but Anacreon uses it to mean 'swift'[1]:

slender colts

140[2]

Choeroboscus on Theodosius *Canons*: We remark in Homer the phrase 'the soiled clothes which I have by me' . . . and in Anacreon

beflogged back

[1] the explanation is hardly correct

[2] cf. Bek. *An.* 3. 1287, Cram. *A.O.* 4. 415. 4, 185. 17, Hdn. Ald. *Corn.* 194, Sch. *Od.* 6. 59

141

Serv. Verg. *Aen.* 11. 550 ['caroque oneri timet']: Anacreon

φόρτον ἔρωτος,[1]

id est *onus amoris.*

142

Sch. Ap. Rh. 1. 789 [καλῆς διὰ παστάδος]· . . . καλῆς δὲ ἤτοι ὅτι βασίλεια τὰ οἰκήματα ἢ ὅτι ἐρωτικά· τοιαῦτα γὰρ τὰ τῶν ἐρωμένων. ὡς καὶ Ἀνακρέων ἐπὶ ἐρωμένης φησίν· . . .

143

Poll. 6. 107 Ἀνακρέων δὲ καὶ μύρτοις στεφανοῦσθαί φησι καὶ κοριάννοις καὶ λύγῳ[2] καὶ Ναυκρατίτῃ[3] στεφάνῳ· σάμψυχος οὗτος ἦν· καὶ ἀνήτῳ, ὡς καὶ Σαπφὼ καὶ Ἀλκαῖος.

144

Him. *Or.* 3. 3 [πρὸς Βασίλιον]· Χαῖρε φίλον φάος χαρίεντι μειδιόον προσώπῳ· μέλος γάρ τι λαβὼν ἐκ τῆς λύρας εἰς τὴν σὴν ἐπιδημίαν προσᾴσομαι, ἡδέως μὲν ἂν πείσας καὶ αὐτοὺς τοὺς λόγους λύραν μοι γενέσθαι καὶ ποίησιν, ἵνα τι κατὰ σοῦ νεανιεύσωμαι, ὁποῖον Σιμωνίδης ἢ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος. ἐπεὶ δὲ ἀγέρωχοί τε ὄντες καὶ ὑψαυχένες ἄφετοί τε καὶ ἔξω μέτρων ἀθύρουσιν, ὀλίγα παρακαλέσας τὴν ποίησιν δοῦναί μοί τι μέλος Τήϊον· ταύτην γὰρ φιλῶ τὴν Μοῦσαν· ἐκ τῶν ἀποθέτων τῶν Ἀνακρέοντος τοῦτόν σοι φέρων τὸν ὕμνον ἔρχομαι, καί τι καὶ αὐτὸς προσθεὶς τῷ ᾄσματι· Ὦ φάος Ἑλλήνων καὶ τῶν ὅσοι Παλλάδος ἱερὸν δάπεδον Μουσάων τε ἄλση νεμόμεθα . . .

[1] *B*, cf. *Batr.* 78, Nonn. 4. 118: mss φορτίον ἔρ. [2] *B*, cf. 45: mss αὐτῷ [3] cf. 95

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[1] Europa on the bull? [2] quotation apparently lost

141

Servius on the *Aeneid* ['and fears for his dear burden' Camilla]: Compare Anacreon:

a burden of love [1]

142

Scholiast on Apollonius of Rhodes *Argonautica* ['through the beautiful sleeping-chamber']: . . . 'beautiful' either because the room was royal, or because it was connected with love; for that is how we speak of what belongs to our belovèd. So Anacreon of the woman he loved. . . . [2]

143

Pollux *Vocabulary*: According to Anacreon they used to crown themselves with myrtle, and coriander, and willow; and with the wreath of Naucratis, which was marjoram; and also with anise, which is mentioned both by Sappho and by Alcaeus.

144

Himerius *Declamations* [to Basilius]: Hail! dear light that smilest with so fair a face; for I will take a tune from the lyre to sing in honour of your visit, and though I would rather prevail upon the actual words to be my lyre and poesy so that I might sing you some wanton thing such as Simonides or Pindar sang to Dionysus and Apollo, I will content myself, since the words are proud and haughty and unmanageable and frisk it outside the limits of metre, with inviting Poesy to give me some tune of Teos, which is a Muse I love, and bring you this song of praise from the stores of Anacreon,[3] adding to it something of my own: O light of Greece and of all us who dwell in the holy plain of Pallas and the groves of the Muses . . .

[3] or omit as a gloss 'from the rejected or apocryphal poems of A.'

145

Ibid. 4. 3 [πρὸς Κερβώνιον]· φέρε οὖν, ἐπειδὴ καὶ ἡμᾶς, ὦ παῖδες, ὥσπερ τις θεός, ὅδε ὁ ἀνὴρ φαίνει, οἵους ποιηταὶ πολλάκις εἰς ἀνθρώπων εἴδη μορφάς τε ποικίλας ἀμείβοντες πόλεις τε εἰς μέσας καὶ δήμους ἄγουσιν 'ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντας,'[1] οἵαν Ὅμηρος μὲν Ἀθηνᾶν, Διόνυσον δὲ Ἀνακρέων Εὐριπίδης τε ἔδειξαν . . .

146

Zenob. *Paroem.* 1. 123 Μέγα φρονεῖ μᾶλλον ἢ Πηλεὺς ἐπὶ τῇ μαχαίρᾳ· μέμνηται ταύτης Ἀνακρέων καὶ Πίνδαρος ἐν Νεμεονίκαις· φασὶ δὲ αὐτὴν ὑπὸ Ἡφαίστου γενομένην δῶρον Πηλεῖ σωφροσύνης ἕνεκα παρὰ θεῶν δοθῆναι. ᾗ χρώμενος πάντα κατώρθου καὶ ἐν ταῖς μάχαις καὶ ἐν ταῖς θήραις.

147

Fulg. *Myth.* 1. 25: Iuppiter enim, ut Anacreon antiquissimus auctor scripsit, dum adversus Titanas, id est Titani filios qui frater Saturni fuerat, bellum adsumeret et sacrificium Caelo fecisset, in victoriae auspicium aquilae sibi adesse prosperum vidit volatum. Pro quo tam felici omine, praesertim quia et victoria consecuta est, in signis bellicis sibi aquilam auream fecit, tutelaeque suae virtuti dedicavit, unde et apud Romanos huiuscemodi signa tracta sunt.

148

Sch. Hor. *Od.* 4. 9. 9 [nec si quid olim lusit Anacreon | delevit aetas]: Anacreon satiram scripsit, amicus Lysandri.[2] alii dicunt quod scripsit Circen et Penelopen 'in uno laborantes.'

[1] *Od.* 17. 487 : mss here ἐφέποντας [2] perh. *in inimicum Lysandrum*

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[1] cf. Ars. 351, *Paroem.* Miller *Mél.* 366 [2] perh. belongs

145

The Same [to Cerbonius]: Come then, my children, since this man illumines us like a God such as poets clothe in mortal guise and various shapes and bring into towns and cities 'to note the lawlessness or orderliness of man,' such as Homer makes Athena, and Anacreon and Euripides make Dionysus . . .

146[1]

Zenobius *Proverbs*: 'Prouder than Peleus of his sword': this proverb is mentioned by Anacreon and by Pindar in his *Nemeans* (4. 95); it is said that the sword was made by Hephaestus and given to Peleus by the Gods because of his virtuous behaviour, and by using it he always succeeded whether in battle or the chase.

147

Fulgentius *Mythologies*: For according to Anacreon, a most ancient authority, when Zeus took arms against the Titans—that is the sons of Titan brother of Saturn or Cronus—and had made sacrifice to Heaven, he saw an eagle fly in such a way as to make a favourable omen of his victory; and for this happy augury, and the more because it was followed by victory, he made a golden eagle upon his war-standards, and consecrated it as a protection to his valour; whence are derived the Roman standards of the like sort.[2]

148

Scholiast on Horace ['nor has Time destroyed the playful work of old Anacreon']: Anacreon wrote a satire (on his enemy Lysander?). Some authorities say that he wrote the story of Circe and Penelope 'loving the same man.'[3]

to a later Anacreon [3] Hor. Od. 1. 17. 18 *et fide Teïa | dices laborantes in uno | Penelopen vitreamque Circen*; A. evidently wrote a well-known poem on this theme

149

A.P. 7. 226 Ανακρέοντος Τηίου εἰς Ἀγάθωνα στρατιώτην ἐν Ἀβδήροις·

Ἀβδήρων προθανόντα τὸν αἰνοβίην Ἀγάθωνα
πᾶσ' ἐπὶ πυρκαϊῆς ἥδ' ἐγόησε πόλις·[1]
οὔτινα γὰρ τοιόνδε νέων ὁ φιλαίματος Ἄρης
ἠνάρισε στυγερῆς ἐν στροφάλιγγι μάχης.

150

Ibid. 7. 160 εἰς Τιμόκριτον ἀριστεύσαντα· Ἀνακρέοντος·

Κάρτερος ἐν πολέμοις Τιμόκριτος, οὗ τόδε σῆμα·
Ἄρης δ' οὐκ ἀγαθῶν φείδεται ἀλλὰ κακῶν.

151

Ibid. 6. 134 ἀνάθημα Ἀνακρέοντος·

Ἡ τὸν θύρσον ἔχουσ' Ἑλικωνιάς, ἥ τε παρ' αὐτὴν
Ξανθίππη, Γλαύκη τ' ἡ 'ς σχερὸν[2] ἐρχομένη
ἐξ ὄρεος χωρεῦσι, Δεωνύσῳ δὲ φέρουσι
κισσὸν καὶ σταφυλὴν πίονα καὶ χίμαρον.[3]

152

Ibid. 135 ἀνάθημα τῷ Διὶ παρὰ Φειδόλα· τοῦ αὐτοῦ·

Αὕτα Φειδόλα ἵππος ἀπ' εὐρυχόροιο Κορίνθου
ἄγκειται Κρονίδᾳ μνᾶμα ποδῶν ἀρετᾶς.[4]

[1] Wakefield: mss ἐβό. π. [2] *E* (Thewrewk θ' ἡ 's): mss εἰς χορὸν, ἢ σχεδὸν: *B* ἐνσχερῷ [3] mss Διωνύσῳ [4] αὕτα *E*, cf. Paus: mss οὗτος

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[1] cf. Suid. προθανόντα, ἠνάρισεν [2] this and the following inscriptions must have either formed part of a collection

149 [1]

Palatine Anthology [2]: Anacreon of Teos on the soldier Agathon, at Abdera:

The doughty Agathon who died for Abdera, was mourned at his pyre by all this town; for blood-loving Ares never slew in the whirl of hateful battle such a youth as he.

150

The Same: On Timocritus for distinguished valour; by Anacreon:

This is the tomb of Timocritus, a staunch man in the wars; for it is the craven, not the brave, that are spared by Ares.

151

The Same: A dedication; by Anacreon:

She with the thyrse is Heliconias, she next her Xanthippè, and she that is joining the others Glaucè: and they come from the hill with ivy and a fat bunch of grapes and a kid for Dionysus.[3]

152

The Same: A dedication to Zeus by Pheidolas; by the same:

This mare of Pheidolas from spacious Corinth is set up as a memorial of the prowess of her legs.[4]

of A.'s works made by himself, or been collected from later unsigned monuments; if the latter, they are not certainly his [3] title of dedicatory picture or plaque [4] cf. Paus. 6. 13. 5 ἡ ἵππος . . . ὄνομα μὲν . . . ἔχει Αὔρα, 'the mare's name was *Breeze*'; she lost her rider and won by herself

153

Ibid. 136 *ἀνάθημα τοῦ αὐτοῦ·*

Πρηξιδίκη μὲν ἔρεξεν, ἐβούλευσεν δὲ Δύσηρις
εἷμα τόδε· ξυνὴ δ' ἀμφοτέρων σοφίη.

154

Ibid. 137 *ἀνάθημα τῷ Ἀπόλλωνι παρὰ Ναυκράτους τοῦ αὐτοῦ·*

Πρόφρων, ἀργυρότοξε, δίδου χάριν Αἰσχύλου υἱῷ
Ναυκράτει εὐχώλας τάσδ' ὑποδεξάμενος.

155

Ibid. 138 *τοῦ αὐτοῦ·*[1]

Πρὶν μὲν Καλλιτέλης μ' ἱδρύσατο· τόνδε δ' ἐκείνου
ἔκγονοι ἐστήσαντ' οἷς χάριν ἀντιδίδου.[2]

156

Ibid. 139 *ἀνάθημα παρὰ Πραξαγόρα τοῦ αὐτοῦ·*

Πραξαγόρας τάδε δῶρα θεοῖς ἀνέθηκε Λυκαίου
υἱός· ἐποίησεν δ' ἔργον Ἀναξαγόρας.

157

Ibid. 140 *ἀνάθημα παρὰ Μελάνθου τῇ Σεμέλῃ τοῦ αὐτοῦ·*

Παιδὶ φιλοστεφάνῳ Σεμέλας ‹μ'› ἀνέθηκε Μέλανθος
μνᾶμα χόρου νίκας υἱὸς Ἀρηϊφίλου.[3]

[1] lemma adds incorrectly *ὁμοίως* i. e. *ἀνάθημα τῷ Ἀπόλλωνι*
[2] *ἐστήσαντ'*: mss *ἔστασαν*, stone *ἔστησαν* [3] *μ'* Heck: *φιλοστεφάνῳ* Barnes: mss *-νου*

153[1]

The Same: A dedication; by the same:

This robe was made by Praxidicè and designed by Dysēris: the art of it is common to them both.

154

The Same: A dedication to Apollo by Naucrates; by the same:

Lord of the Silver Bow, hearken to these prayers, and give thy gracious thanks to Naucrates son of Aeschylus.

155

The Same: By the same:

I was first set here in effigy by Calliteles; this later image of me is put up by his children, to whom give thou thanks.[2]

156[3]

The Same: A dedication by Praxagoras; by the same:

These gifts to the Gods are the offering of Praxagoras son of Lycaeus, and the work of Anaxagoras.

157

The Same: A dedication by Melanthus to Semelè; by the same:

I was set up to the garland-loving son of Semele by Melanthus son of Areïphilus in memory of the victory of his chorus.

[1] cf. Suid. εἶμα, Sim. 24 [2] a herm with what appears to be an incorrect restoration (omitting μ') of this inscr., in letters dating 460-445, has been found at Athens, *C.I.A.* 1. 381 [3] cf. Paus. 5. 23. 3

158

Ibid. 141 ἀνάθημα τῇ Ἀθηνᾷ τοῦ αὐτοῦ·

Ῥυσαμένη Πύθωνα δυσηχέος ἐκ πολέμοιο
ἀσπὶς Ἀθηναίας ἐν τεμένει κρέμαμαι.[1]

159

Ibid. 142 ἀνάθημα τῷ Διονύσῳ· τοῦ αὐτοῦ·

Σάν τε χάριν, Διόνυσε, καὶ ἀγλαὸν ἄστεϊ κόσμον
Θεσσαλίας μ' ἀνέθηκ' ἀρχὸς Ἐχεκρατίδας.

160

Ibid. 143 ἀνάθημα τῷ Ἑρμῇ παρὰ Τιμώνακτος· τοῦ αὐτοῦ·

Εὔχεο Τιμώνακτι θεῶν κήρυκα γενέσθαι
ἤπιον, ὅς μ' ἐρατοῖς ἀγλαΐην προθύροις
Ἑρμῇ τε κρείοντι κατέσσατο· τὸν δ' ἐθέλοντα
ἀστῶν καὶ ξείνων γυμνασίῳ δέχομαι.

161

Ibid. 6. 346 Ἀνακρέοντος·

Τελλίᾳ ἱμερόεντα βίον πόρε, Μαιάδος υἱέ,
ἀντ' ἐρατῶν δώρων τῶνδε χάριν θέμενος·
δὸς δέ μιν εὐθυδίκων Εὐωνυμέων ἐνὶ δήμῳ
ναίειν αἰῶνος μοῖραν ἔχοντ' ἀγαθῆς.[2]

[1] *B* sugg. cf. *A P.* 6. 264. 2: mss -ται Ἀθηναίας Stadtm: mss -ης [2] Τελλίᾳ Reis: mss τε λαιαι: *B* Τέλλιδι ἀγαθῆς Barnes: mss -ὴν

158[1]

The Same: A dedication to Athena; by the same:

I who hang here in the precinct of Athena am the shield which brought Python safe home from ill-sounding war.

159

The Same: A dedication to Dionysus; by the same:

To thy honour, Dionysus, and as a fine adornment of the city was I set up by Echecratidas lord of Thessaly.[2]

160

The Same: A dedication to Hermes by Timōnax; by the same:

Pray you that the Herald of the Gods be kind to Timonax, who set me up to the Lord Hermes as an adornment of the pretty porch; I receive into my gymnasium any who will come, friend or stranger.

161

The Same: Anacreon:

In gratitude for these pretty gifts, O Son of Maia, send Tellias a life to be desired, and grant he may dwell among the upright-ruling people of Euonymia[3] enjoying the lot of happy days.[4]

[1] cf. Suid. δυσηχής [2] cf. Thuc. 1. 111 [3] a deme of Attica [4] inscr. for a statue of Hermes (set up by a resident-alien outside his house, Wil.)

162

Ibid. 7. 263 εἰς Κλεηνορίδην ναυαγήσαντα· Ἀνακρέοντος Τηΐου·

Καὶ σέ, Κλεηνορίδη, πόθος ὤλεσε πατρίδος αἴης
  θαρσήσαντα Νότου λαίλαπι χειμερίῃ·
ὥρη γάρ σε πέδησεν ἀνέγγυος· ὑγρὰ δὲ τὴν σὴν
  κύματ' ἀπ' ἱμερτὴν ἔκλυσεν ἡλικίην.

163

Bek. *An.* 1. 373. 28

ἀκταινῶσαι

ἀντὶ τοῦ ὑψῶσαι καὶ ἐξᾶραι καὶ μετεωρίσαι· πεποίηται δὲ οὕτως· ἔστι δένδρον ὃ καλεῖται ἀκτῆ ἀφ' οὗ τὰ ἀκόντια τέμνεται. οὕτως Ἀνακρέων.

164

Eust. 932. 1 [*Il.* 13. 281 ἐπ' ἀμφοτέρους πόδας ἵζει]· καὶ ὅτι τοὺς οὕτως ἵζοντας ἐπ' ἀμφοτέρους πόδας καὶ γονυκρότους τηνικαῦτα δριμέως ἐστὶ προσειπεῖν, καθὰ καὶ οἱ παλαιοὶ δηλοῦσιν, ἐν οἷς φασιν ὅτι

γονύκροτοι

οἱ βλαισοί· Ἀνακρέων δὲ κέχρηται ἐπὶ δειλῶν.

165

Ap. *Adv.* Bek. *An.* 2. 572. 14 τούτοις δὴ ἐπιστήσας ὁ Τρύφων ἐζήτει περὶ τοῦ μεγαλωστί,

ἰρωστί

παρὰ Ἀνακρέοντι.

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[1] perh. to be ascribed to Leonidas of Tarentum [2] this

162

The Same: On Cleënorides lost at sea; by Anacreon[1]:

Thou too, Cleënorides, didst put thy trust in the wintry blast of the Southwind and wast slain by thy love of thy home; for the season with whom is no covenanting had kept thee fast, and now the wet waves have washed away thy pleasant youth.

163

Bekker *Inedita*: ἀκταινῶσαι

to uplift

meaning to raise, to lift, to elevate; and it is formed thus:—there is a tree called ἀκτέα or ἀκτῆ 'elder,' from which they make darts[2]; so Anacreon.

164

Eustathius on the *Iliad* ['sits on both feet']: because people who sit thus on both feet can be called sarcastically knock-kneed, as is shown by the ancient writers where they say that crooked-legged people are

knock-kneed

but Anacreon uses the word of cowards.

165[3]

Apollonius *Adverbs* [on adverbs in -στί]: With this in view Tryphon investigated the forms μεγαλωστί 'greatly' and ἱρωστί

sacredly

in Anacreon.

derivation is doubtful   [3] cf. Sch. *Il.* 18. 23, Semon. 24 (Bergk), to whom it perhaps belongs

166

Eust. 1654. 17 ἔστι φῶ τὸ λέγω, οὗ μετοχὴ ἀόριστος φάσας· ὡς κλῶ κλάσας· καὶ συγκοπῇ φάς, οἷον . . . ὥσπερ καὶ

κλάς

φησὶ (Ἡρακλείδης) παρὰ Ἀνακρέοντι.

167

E.M. 707. 50 καὶ

σαλαΐζειν[1]

Ἀνακρέων ἐπὶ τοῦ θρηνεῖν.

168

Sch. *Il.* 13. 227 [νωνύμνους ἀπολέσθαι]· τινὲς ἀθρηνήτους·

ὕμνον

γὰρ καὶ Ἀνακρέων τὸν θρῆνόν φησιν.

169

Hdn. π. μον. λέξ. 11. 26

Φίλλος

παρὰ Ἀνακρέοντι τὸ ὄνομα.

[1] mss also σαλαμβίζειν

166

Eustathius on the *Odyssey*: φῶ is equivalent to λέγω 'to say,' and has an aorist participle φάτας—as κλῶ has κλάσας—by shortening. φάς, as . . . just as Heracleides quotes the form κλάς

having broken off

from Anacreon.

167 [1]

Etymologicum Magnum: And σαλαΐζειν is used by Anacreon meaning

to wail

168

Scholiast on the *Iliad* ['perish unpraised']: according to some authorities, 'unlamented'; Anacreon uses ὕμνος

song of praise

to mean a dirge.

169 [2]

Herodian *Words without Parallel*:

Phillus

is a proper name in Anacreon.[3]

[1] cf. Orion 148. 5 [2] the ancient song-book known as the *Anacreontea* will form part of vol. iii [3] the names Phillo and Philleas occur in inscriptions, and Phillus in Herodas 3. 60

ΛΑΣΟΥ

Βίος

Hdt. 7. 6 τοῦτο δὲ Πεισιστρατιδέων οἱ ἀναβεβηκότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἐχόμενοι τῶν καὶ οἱ Ἀλευάδαι καὶ δή τι πρὸς τούτοισι ἔτι πλέον προσορέγοντό οἱ, ἔχοντες Ὀνομάκριτον, ἄνδρα Ἀθηναῖον χρησμολόγον τε καὶ διαθέτην χρησμῶν τῶν Μουσαίου. ἀναβεβήκεσαν γὰρ τὴν ἔχθρην προκαταλυσάμενοι· ἐξηλάσθη γὰρ ὑπὸ Ἱππάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος ἐξ Ἀθηνέων, ἐπ' αὐτοφώρῳ ἁλοὺς ὑπὸ Λάσου τοῦ Ἑρμιονέος ἐμποιέων ἐς τὰ Μουσαίου χρησμόν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμενοι νῆσοι ἀφανιζοίατο κατὰ τῆς θαλάσσης· διὸ ἐξήλασέ μιν ὁ Ἵππαρχος, πρότερον χρεώμενος τὰ μάλιστα. τότε δὲ συναναβάς, ὅκως ἀπίκοιτο ἐς ὄψιν τὴν βασιλέος, λεγόντων τῶν Πεισιστρατιδέων περὶ αὐτοῦ σεμνοὺς λόγους κατέλεγε τῶν χρησμῶν.

Ar. *Vesp.* 1410 (Φιλοκλέων καὶ Ἀρτόπωλις)·

ΦΙ. Μὰ Δί', ἀλλ' ἄκουσον ἤν τί σοι δόξω λέγειν.
Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

Thom. Mag. *Vit. Pind.* ἡ δὲ Μυρτὼ ἐγαμήθη Σκοπελίνῳ τῷ αὐλητῇ, ὃς τὴν αὐλητικὴν διδάσκων τὸν Πίνδαρον, ἐπεὶ εἶδε μείζονος ἕξεως ὄντα,

LASUS

Life

Herodotus *Histories*: Moreover those of the Peisistratids who had repaired to Susa were as insistent (that the Persians should invade Greece) as the Aleuadae, indeed more so, having with them a soothsayer and expounder of the oracles of Musaeus, the Athenian Onomacritus. This man, who had been expelled from Athens, despite his former friendship for him, by Peisistratus' son Hipparchus, when Lasus of Hermionè caught him in the act of foisting into the writings of Musaeus an oracle to the effect that the islands off Lemnos would disappear under the sea, had now become reconciled with the Peisistratids and come up with them to Susa to have audience of the King, and being given a flattering testimonial by his old friends repeated to him some of the oracles.

Aristophanes *Wasps* (Philocleon and the Baker's Wench):

Phil. No, no; just listen, and you'll understand. One day Lasus and Simonides were in for the chorus-prize, and when it was all over Lasus exclaimed 'I don't mind a bit.'

Thomas Magister *Life of Pindar*: Myrto was married to the flute-player Scopelinus, who taught Pindar the flute, and finding in the course of his

παρέδωκε Λάσῳ τῷ Ἑρμιονεῖ μελοποιῷ, παρ' ᾧ τὴν λυρικὴν ἐπαιδεύθη.

Theon Smyrn. *Math.* [π. τῶν συμφωνιῶν]· ταύτας δὲ τὰς συμφωνίας οἱ μὲν ἀπὸ βαρῶν ἠξίουν λαμβάνειν, οἱ δὲ ἀπὸ μεγεθῶν, οἱ δὲ ἀπὸ κινήσεων. Λᾶσος δὲ ὁ Ἑρμιονεὺς ὥς φασι . . . συνέπεσθαι τῶν κινήσεων τὰ τάχη καὶ τὰς βραδυτῆτας δι' ὧν αἱ συμφωνίαι.

Plut. Mus. 29 Λᾶσος δ' ὁ Ἑρμιονεὺς εἰς τὴν διθυραμβικὴν ἀγωγὴν μεταστήσας τοὺς ῥυθμοὺς καὶ τῇ τῶν αὐλῶν πολυφωνίᾳ κατακολουθήσας πλείοσί τε φθόγγοις καὶ διερριμμένοις χρησάμενος εἰς μετάθεσιν τὴν προϋπάρχουσαν ἤγαγε μουσικήν.

Sch. Pind. *Ol.* 13. 26 b [ταὶ Διονύσου πόθεν ἐξέφανεν | σὺν βοηλάτᾳ χάριτες διθυράμβῳ;]· οὕτως ἀκουστέον· αἱ τοῦ Διονύσου διθυράμβων ἐν Κορίνθῳ ἐφάνησαν χάριτες, τουτέστι τὸ σπουδαιότατον τῶν Διονύσου διθυράμβων ἐν Κορίνθῳ πρῶτον ἐφάνη· ἐκεῖ γὰρ ὡράθη ὁ χορὸς <ὁ> ὀρχούμενος· ἔστησε δὲ αὐτὸν πρῶτος Ἀρίων ὁ Μηθυμναῖος, εἶτα Λᾶσος[1] ὁ Ἑρμιονεύς.

Suid. Λᾶσος·[2] Χαρβίνου, Ἑρμιονεύς, πόλεως τῆς Ἀχαΐας, γεγονὼς κατὰ τὴν νη' Ὀλυμπιάδα, ὅτε Δαρεῖος ὁ Ὑστάσπου. τινὲς δὲ τοῦτον συναριθμοῦσι τοῖς ζ' σοφοῖς ἀντὶ Περιάνδρου. πρῶτος δὲ οὗτος περὶ μουσικῆς λόγον ἔγραψε, καὶ διθύ-

[1] mss λάσσος [2] mss λάσος

lessons that his pupil had unusual ability, passed him on to the lyric poet Lasus of Hermione to learn the lyre.[1]

Theon of Smyrna *Exposition of Things Mathematical in Plato* [on the musical intervals]: These intervals some writers thought to be derived from varying weight, others from varying size, others from varying vibrations. Lasus of Hermione is said . . . to have investigated the various rates of vibration which produce the different intervals.[2]

Plutarch *Music*: It was Lasus of Hermione who by transferring the rhythms (prosodiac, choree, and bacchius) to the sphere of the dithyramb, and by adapting to it, in imitation of the polyphony of the flute, a more extensive and at the same time more finely divided scale, produced a change in the existing system of music.

Scholiast on Pindar [' whence sprang the graces of Dionysus and their ox-winning dithyramb? ']: We are to understand it thus:—the graces of the dithyrambs of Dionysus appeared at Corinth; that is, the finest of Dionysus' dithyrambs first appeared there. For it was at Corinth that the dancing-chorus first appeared, and the originator of it was Arion of Methymna, who was followed by Lasus of Hermione.

Suidas *Lexicon*: Lasus:—Son of Charbinus, of Hermione a city of Achaea; flourished in the 58th Olympiad (B.C. 548–545) in the reign of Darius son of Hystaspes. He is reckoned by some authors among the Seven Wise Men in the place usually given to Periander. He was the first writer on

[1] cf. Eust. *Prooem. Pind.* 27 [2] cf. Aristox. *Harm. El.* 1. p. 3 Meibom, Mart. Capell. *Nupt.* 9. 936 Kopp

ραμβον εἰς ἄγωνα εἰσήγαγε, καὶ τοὺς ἐριστικοὺς εἰσηγήσατο λόγους.

Ath. 8. 338 b [*π. ἰχθύων*]· *οἶδα δὲ καὶ ἃ ὁ Ἑρμιονεὺς Λᾶσος ἔπαιξε περὶ ἰχθύων, ἅπερ Χαμαιλέων ἀνέγραψεν ὁ Ἡρακλεώτης ἐν τῷ περὶ αὐτοῦ συγγράμματι λέγων ὧδε· 'Τὸν Λᾶσόν' φησι 'τὸν ὠμὸν ἰχθὺν ὀπτὸν εἶναι φάσκειν· θαυμαζόντων δὲ πολλῶν ἐπιχειρεῖν λέγειν ὡς ὃ ἔστιν ἀκοῦσαι τοῦτό ἐστιν ἀκουστὸν καὶ ὃ ἔστιν νοῆσαι τοῦτό ἐστιν νοητόν· ὡσαύτως οὖν καὶ ὃ ἔστιν ἰδεῖν τοῦτ' εἶναι ὀπτόν· ὥστ' ἐπειδὴ τὸν ἰχθὺν ἦν ἰδεῖν, ὀπτὸν αὐτὸν εἶναι. καὶ παίζων δέ ποτε ἰχθὺν παρά τινων ἁλιέων ὑφείλετο καὶ λαβὼν ἔδωκέ τινι τῶν παρεστώτων. ὁρκίζοντος δὲ ὤμοσεν μήτ' αὐτὸς ἔχειν τὸν ἰχθὺν μήτ' ἄλλῳ συνειδέναι λαβόντι, διὰ τὸ λαβεῖν μὲν αὐτὸν ἔχειν δὲ ἕτερον, ὃν ἐδίδαξεν ἀπομόσαι πάλιν ὅτι οὔτ' αὐτὸς ἔλαβεν οὔτ' ἄλλον ἔχοντα οἶδεν· εἰλήφει μὲν γὰρ ὁ Λᾶσος εἶχεν δὲ αὐτός.*

Plut. *Vit. Pud.* 5 *ὡς οὖν πολλῶν κακῶν αἴτιον τὸ νόσημα τοῦτ' ὂν πειρατέον ἀποβιάζεσθαι τῇ ἀσκήσει . . . ἕτερος παρακαλεῖ κυβεύειν παρὰ πότον· μὴ δυσωπηθῇς μηδὲ δείσῃς σκωπτόμενος, ἀλλ' ὥσπερ Ξενοφάνης, Λάσου τοῦ Ἑρμιονέως μὴ βουλόμενον αὐτῷ συγκυβεύειν δειλὸν ἀποκαλοῦντος, ὡμολογεῖ καὶ πάνυ δειλὸς εἶναι πρὸς τὰ αἰσχρὰ καὶ ἄτολμος.*

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[1] cf. Diog. L. 1. 1. 42 ('son of Charmantides or Sisymbrinus, or according to Aristoxenus, of Charbinus') [2] cf. Stob. *App.* 4. 41. 17, Gais. 'Solon took a man to task for dicing, and

music, and made the dithyramb competitive; he also introduced quibbles.[1]

Athenaeus *Doctors at Dinner* [on fish]: I know too the sallies of Lasus of Hermione on this subject, as given by Chamaeleon of Heraclea in his *Account of Lasus*, where he says: 'Lasus used to declare that raw fish was ὀπτός 'cooked,' and when, as many people did, his interlocutor showed his amazement, he tried to make out that since what is to be heard is ἀκουστός or 'audible' and what is to be thought is νοητός or 'conceivable,' therefore, since a fish is to be seen, it is ὀπτός or 'visible' [which also means 'cooked']. And one day, by way of a joke, he purloined a fish from some fishermen, and gave it to one of the bystanders, and then took a solemn oath that he neither had it himself nor knew that anybody else had taken it; which he was able to do because he had taken it himself and another man had it, and this man had his instructions to swear that he neither had taken it himself nor knew that anybody else had it—which he in like manner could do because he had it and Lasus had taken it.

Plutarch *False Shame*: This disease, then, being the cause of many ills, it behoves us to eradicate by treatment. . . . Suppose, for instance, a fellow-guest asks you to play dice over the wine. Do not be put out of countenance or be afraid you are being made fun of, but imitate Xenophanes, who when Lasus of Hermione called him a coward for refusing to play dice with him, agreed that he was a coward, and a great coward, over unseemly things.[2]

when he pleaded that the stakes were small, rejoined 'Ah! but not the habit'

Stob. *Fl.* 29. 70 ἐκ τῶν Ἀριστοτέλους Χρειῶν· Λᾶσος ὁ Ἑρμιονεὺς ἐρωτηθεὶς τί εἴη σοφώτατον ‘Ἡ πεῖρα’ ἔφη.

Hesych. Λασίσματα· <σοφίσματα>[1] ὡς σοφίστου τοῦ Λάσου καὶ πολυπλόκου.

See also Tz. *Prol. Lyc.* 252, *Mar. Par.* 46.

ΛΑΣΟΥ

1 Ὕμνος εἰς τὴν ἐν Ἑρμιόνι Δήμητρα

Ath. 14. 624 e [π. τῆς Αἰολέων ἁρμονίας]· τὸ δὲ τῶν Αἰολέων ἦθος ἔχει τὸ γαῦρον καὶ ὀγκῶδες, ἔτι δὲ ὑπόχαυνον· ὁμολογεῖ δὲ ταῦτα ταῖς ἱπποτροφίαις αὐτῶν καὶ ξενοδοχίαις· οὐ πανοῦργον δὲ ἀλλὰ ἐξηρτημένον καὶ τεθαρρηκός. διὸ καὶ οἰκεῖόν ἐστ᾽ αὐτοῖς ἡ φιλοποσία καὶ τὰ ἐρωτικὰ καὶ πᾶσα ἡ περὶ τὴν δίαιταν ἄνεσις. διόπερ ἔχουσι τὸ τῆς ὑποδωρίου καλουμένης ἁρμονίας ἦθος. αὕτη γάρ ἐστι, φησὶν ὁ Ἡρακλείδης, ἣν ἐκάλουν Αἰολίδα, ὡς καὶ Λᾶσος ὁ Ἑρμιονεὺς ἐν τῷ εἰς τὴν <ἐν> Ἑρμιόνι Δήμητρα Ὕμνῳ λέγων οὕτως·

Δάματρα μέλπω Κόραν τε Κλυμένοι᾽ ἄλοχον
μελιβοίαν
ὕμνον ἀναγνῶν Αἰολῆδα[2]
ἂμ βαρύβρομον ἁρμονίαν.[3]

ταῦτα δ᾽ ᾄδουσιν πάντες ὑποδώρια τὰ μέλη.

Ibid. 10. 455 c [π. ἀσίγμων ᾠδῶν]· καὶ ὁ εἰς Δημήτρα δὲ ὁ ἐν Ἑρμιόνῃ ποιηθεὶς τῷ Λάσῳ ὕμνος ἄσιγμός ἐστιν, ὥς φησιν Ἡρακλείδης ὁ Ποντικὸς ἐν τρίτῳ περὶ Μουσικῆς· οὗ ἐστιν ἀρχὴ ‘Δάματρα—ἄλοχον.’

[1] *E* [2] ἀναγνῶν *B* : = ἀνάγων, cf. Hesych. ἀγνεῖν, ἀγνεῖ : mss ἀν. Αἰολίδα [3] ἂμ *E* : mss ἅμα

Stobaeus *Anthology*: From the *Maxims* of Aristotle:—When Lasus of Hermione was asked what was the cleverest[1] thing in the world, he replied 'Taking pains.'

Hesychius *Glossary*: Λασίσματα 'Lasisms':—sophistries or quibbling jests, Lasus being a 'sophist' or quibbler.

LASUS

1 Hymn to the Hermionian Demeter

Athenaeus *Doctors at Dinner* [on the Aeolian 'mode']: The Aeolian character, on the other hand, is one that gives itself airs and does the grand, and indeed is inclined to be conceited—which agrees with their horse-breeding and their ways of entertaining guests—; there is no real wickedness in it, but it is high spirited and self-confident. And that is why the Aeolians are so given to wine, women, and luxurious living. Thus it is that they have the character of the mode known as Hypodorian, which is the same, according to Heracleides, as what they called Aeolian, as indeed Lasus of Hermione calls it in his Hymn to the Hermionian Demeter, which begins thus:

Demeter I sing and the Maiden that was the wife of Clymenus, leading a honey-voicèd hymn by way of the deep-noted mode Aeolian;

though this is always sung as Hypodorian.

The Same [on poems written without *s*]: According to Heracleides of Pontus in the the 3rd Book of his *Treatise on Music*, Lasus' Hymn to the Hermionian Demeter also is asigmatic—the hymn which begins 'Demeter I sing.'

[1] the Gk. word implies the skill that comes of training

2 Κένταυροι

Ath. 10. 455 c: ταῦτα ἂν σημειώσαιτ' ἄν τις πρὸς τοὺς νοθεύοντας Λάσου τοῦ Ἑρμιονέως τὴν ἄσιγμον ᾠδήν, ἥτις ἐπιγράφεται Κένταυροι.

3

Ael. *V.H.* 12. 36 ἐοίκασιν οἱ ἀρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης παίδων μὴ συνᾴδειν ἀλλήλοις . . . Λᾶσος δὲ δὶς ἕπτα λέγει.

4

Id. *H.A.* 7. 47 ἔοικε δὲ καὶ τὰ τῶν λυγκῶν ἔκγονα ὁμοίως (σκύμνοι) ὀνομάζεσθαι· ἐν γοῦν τοῖς Λάσου λεγομένοις Διθυράμβοις οὕτως εὑρίσκεται εἰρημένον τὸ βρέφος τὸ τῆς λυγκός.

5

Nat. Com. 1018: Fuit autem Sphinx Echidnae Typhonisque filia, ut scribit Lasus Hermioneus.

2 The Centaurs

Athenaeus *Doctors at Dinner* [immediately before]: This might be pointed out to those who would reject as spurious the asigmatic ode of Lasus of Hermione entitled *The Centaurs.*

3

Aelian *Historical Miscellanies*: The ancients seem to vary as to the number of Niobe's children. . . . Lasus gives her seven of either sex.

4

The Same *Natural History*: The young of the lynx, also, seem to be known as *σκύμνοι* 'whelps.' For in the Dithyrambs attributed to Lasus, the cub of the lynx occurs under that name.

5

Natalis Comes[1] *Mythology*: According to Lasus of Hermione the Sphinx was the daughter of Echidna and Typhon.

[1] the *bona fides* of this author is open to doubt

ΑΠΟΛΛΟΔΩΡΟΥ

Βίος

Eust. *Prooem. Pind.* 27 καὶ οὕτως οἰωνισάμενος (ὁ Πίνδαρος) ἔπειτα εἰς ποιητικὴν ἐτράπη, καθηγησαμένων αὐτῷ τοῦ μαθεῖν ἢ τοῦ Λάσου, ὡς εἴρηται, ἢ τοῦ Ἀθηναίου Ἀγαθοκλέους, ἢ Ἀπολλοδώρου, ὅν φασι καὶ προϊστάμενον κυκλίων χορῶν καὶ ἀποδημοῦντα πιστεῦσαι τὴν διδασκαλίαν Πινδάρῳ παιδὶ ὄντι· τὸν δὲ εὖ τὸ πιστευθὲν διακοσμήσαντα περιβοηθῆναι.

Ὕμνοι

Erotian 36 τὸ τέρθρον τοῦ πάθους ἀντὶ τοῦ τὸ τέλος . . . καὶ Ἀπολλόδωρος ὁ τοὺς ὕμνους γράψας φησί·

Τίς τοιῇδ' ἐν ὥρῃ
ἦλθεν ἐπὶ τέρθρον θυράων;

ἀντὶ τοῦ ἐπὶ τέλει τῶν θυρῶν.

APOLLODORUS

Life

Eustathius *Introduction to Pindar*: Under such omens did Pindar turn to the art of poetry, having for guide therein either Lasus as aforesaid, or the Athenian Agathocles, or else Apollodorus, of whom we are told that having to absent himself from the city when he was in command of a cyclic chorus, he committed their training to the boy Pindar, who acquitted himself so well as to become the talk of the town.

Hymns

Erotian *Glossary to Hippocrates*: The 'edge' of the disease instead of the 'end' or crisis . . . compare Apollodorus the writer of the hymns:

Who cometh to the edge of my gates at this hour of the night?

where he uses 'edge' for 'end' (or threshold).

ΤΥΝΝΙΧΟΥ

Βίος

Ptol. Heph. ap. Phot. *Bibl.* 190. 151. 9 τελευτήσαντος Δημητρίου τοῦ Σκηψίου τὸ βιβλίον Τέλλιδος πρὸς τῇ κεφαλῇ αὐτοῦ εὑρέθη· τὰς δὲ Κολυμβώσας Ἀλκμᾶνος[1] πρὸς τῇ κεφαλῇ Τυννίχου[2] τοῦ Χαλκιδέως εὑρεθῆναί φασιν.

Παιάν

Porph. *Abst.* 2. 18 τὸν γοῦν Αἰσχύλον φασὶ τῶν Δελφῶν ἀξιούντων εἰς τὸν θεὸν γράψαι παιᾶνα εἰπεῖν ὅτι βέλτιστα Τυννίχῳ πεποίηται· παραβαλλόμενον δὲ τὸν αὐτοῦ πρὸς τὸν ἐκείνου ταὐτὸν πείσεσθαι τοῖς ἀγάλμασιν τοῖς καινοῖς πρὸς τὰ ἀρχαῖα· ταῦτα γὰρ καίπερ ἁπλῶς πεποιημένα θεῖα νομίζεσθαι, τὰ δὲ καινὰ περιέργως εἰργασμένα θαυμάζεσθαι μὲν θεοῦ δὲ δόξαν ἧττον ἔχειν.

Plat. *Ion* 534 b ἅτε οὖν οὐ τέχνῃ ποιοῦντες (οἱ ποιηταὶ) καὶ πολλὰ λέγοντες καὶ καλὰ περὶ τῶν πραγμάτων, ὥσπερ σὺ περὶ Ὁμήρου, ἀλλὰ θείᾳ μοίρᾳ, τοῦτο μόνον οἷός τε ἕκαστος ποιεῖν καλῶς ἐφ' ὃ ἡ Μοῖσα αὐτὸν ὥρμησεν, ὁ μὲν διθυράμβους, ὁ δὲ ἐγκώμια, ὁ δὲ ὑπορχήματα ὁ δ' ἔπη, ὁ δ' ἰάμβους· τὰ δ' ἄλλα φαῦλος αὐτῶν ἕκαστός ἐστιν . . . μέγιστον δὲ τεκμήριον τῷ λόγῳ Τύννιχος ὁ Χαλκιδεύς, ὃς ἄλλο μὲν οὐδὲν πώποτε ἐποίησε ποίημα ὅτου τις ἂν ἀξιώσειεν μνησθῆναι, τὸν δὲ παίωνα ὃν πάντες ᾄδουσι, σχεδόν τι πάντων μελῶν κάλλιστον, ἀτεχνῶς, ὅπερ αὐτὸς λέγει,

εὕρημά τι Μοισᾶν

[1] mss ἀλκμάνους   [2] mss τυρονίχου

[1] cf. Suid. Ἀλκμάν (vol. i. p. 44 n)   [2] for Procop. *B.G.* 4. 22, see Bergk, p. 379

TYNNICHUS

Life

Ptolemaeus Hephaestion in Photius *Library*: It is said that upon the death of Demetrius of Scepsis a copy of Tellis was found on his pillow, and similarly that the *Diving Women* of Alcman (?)[1] was found beside Tynnichus.[2]

Paean

Porphyrius *On Abstaining from Animal Food*: When Aeschylus was asked by the Delphians to write a Paean to Apollo, he is said to have replied that Tynnichus had written an excellent one already, and that any paean he might write would be at as great a disadvantage as a modern statue in comparison with an old one; for the latter though simply executed was considered divine, while the modern statue might be marvelled at for its elaborate workmanship but gave less conviction as a representation of the deity it portrayed.

Plato *Ion*: Since, then, the many noble things the poets compose and say on any subject, like you on Homer, are not the result of art but of a divine dispensation, they are able to acquit themselves well only in a kind to which they are directed by the Muse, be it the dithyramb, the eulogy, the dance-song, the epic, or the iambic; in all other kinds their performance is second-rate. . . . A good example of what I mean is seen in Tynnichus of Chalcis, who never composed anything worth remembering but the Paean sung everywhere, which is well-nigh the finest lyric poem ever written, truly, as he himself calls it,

an invention of the Muses

ΤΕΛΕΣΙΛΛΗΣ

Βίος

Paus. 2. 20. 8 [π. Ἄργους]· ὑπὲρ δὲ τὸ θέατρον Ἀφροδίτης ἐστὶν ἱερόν· ἔμπροσθεν δὲ τοῦ ἕδους Τελέσιλλα ἡ ποιήσασα τὰ ᾄσματα ἐπείργασται στήλῃ· καὶ ἐκεῖνα μὲν[1] ἔρριπταί οἱ πρὸς τοῖς ποσίν, αὕτη δὲ ἐς κράνος ὁρᾷ κατέχουσα τῇ χειρὶ καὶ ἐπιτίθεσθαι τῇ κεφαλῇ μέλλουσα. ἦν δὲ καὶ ἡ Τελέσιλλα καὶ ἄλλως ἐν ταῖς γυναιξὶν εὐδόκιμος, καὶ μᾶλλον ἐτιμᾶτο ἔτι <ἢ> ἐπὶ τῇ ποιήσει. συμβάντος δὲ Ἀργείοις ἀτυχῆσαι λόγου μειζόνως πρὸς Κλεομένην τὸν Ἀναξανδρίδου καὶ Λακεδαιμονίους, καὶ τῶν μὲν ἐν αὐτῇ πεπτωκότων τῇ μάχῃ, ὅσοι δὲ ἐς τὸ ἄλσος τοῦ Ἄργου κατέφευγον, διαφθαρέντων καὶ τούτων, τὰ μὲν πρῶτα ἐξιόντων κατὰ ὁμολογίαν, ὡς δὲ ἔγνωσαν ἀπατώμενοι συγκατακαυθέντων τῷ ἄλσει τῶν λοιπῶν, οὕτως τοὺς Λακεδαιμονίους ἦγεν ἐπὶ ἔρημον ἀνδρῶν τὸ Ἄργος. Τελέσιλλα δὲ οἰκετὰς μὲν καὶ ὅσοι διὰ νεότητα ἢ γῆρας ὅπλα ἀδύνατα φέρειν ἦσαν, τούτους μὲν πάντας ἀνεβίβασεν ἐπὶ τὸ τεῖχος· αὐτὴ δὲ ὅποσα ἐν ταῖς οἰκίαις ὑπελείπετο καὶ τὰ ἐκ τῶν ἱερῶν ὅπλα ἀθροίσασα τὰς ἀκμαζούσας ἡλικίᾳ τῶν γυναικῶν ὥπλιζεν· ὁπλίσασα δὲ ἔτασσε κατὰ τοῦτο ᾗ τοὺς πολεμίους προσιόντας ἠπίστατο. ὡς δὲ ἐγίγνοντο οἱ Λακεδαιμόνιοι, καὶ αἱ γυναῖκες οὔτε τῷ ἀλαλαγμῷ κατεπλάγησαν,

[1] Kayser: mss βιβλία μὲν ἐκεῖνα

TELESILLA

Life

Pausanias *Description of Greece* [on Argos]: Above the theatre there is a temple of Aphrodite, and in front of the seated statue of the Goddess is a slab engraved with a figure of Telesilla the writer of the poems. These lie as though thrown down beside her feet, and she herself is looking at a helmet which she holds in her hand and is about to put upon her head. Telesilla was famous among women for her poetry, but still more famous for the following achievement. Her fellow-citizens had sustained an indescribable disaster at the hands of the Spartans under Cleomenes son of Anaxandrides. Some had fallen in the actual battle, and of the others, who took sanctuary in the grove of Argus, some had at first ventured out under a truce only to be slaughtered, and the rest realising the enemy's treachery had stayed behind only to be burnt to death when he fired the grove. By these means Cleomenes, proceeding to Argos, led his Lacedaemonians against a city of women. But Telesilla took all the slaves and all such male citizens as through youth or age had been unable to bear arms, and made them man the walls, and gathering together all the weapons of war that had been left in the houses or were hanging in the temples, armed the younger women and marshalled them at a place she knew the enemy must pass. There, undismayed by the war-cry, the women stood their

δεξάμεναί τε ἐμάχοντο ἐρρωμένως, ἐνταῦθα οἱ Λακεδαιμόνιοι, φρονήσαντες ὡς καὶ διαφθείρασί σφισι τὰς γυναῖκας ἐπιφθόνως τὸ κατόρθωμα ἕξει, καὶ σφαλεῖσι μετὰ ὀνειδῶν γενήσοιτο ἡ συμφορά, ὑπείκουσι ταῖς γυναιξί. πρότερον δὲ ἐπὶ τὸν ἀγῶνα τοῦτον προεσήμηνεν ἡ Πυθία, καὶ τὸ λόγιον, εἴτε ἄλλως εἴτε καὶ ὡς συνείς, ἐδήλωσεν Ἡρόδοτος·

> Ἀλλ' ὅταν ἡ θήλεια τὸν ἄρρενα νικήσασα
> ἐξελάσῃ, καὶ κῦδος ἐν Ἀργείοισιν ἄρηται,
> πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει.

τὰ μὲν εἰς τὸ ἔργον τῶν γυναικῶν ἔχοντα τοῦ χρησμοῦ ταῦτα ἦν.

Plut. *Mul. Virt.* 245 c οὐδενὸς δ' ἧττον ἔνδοξόν ἐστι τῶν κοινῇ διαπεπραγμένων γυναιξὶν ἔργων ὁ πρὸς Κλεομένη περὶ Ἄργους ἀγών, ὃν ἠγωνίσαντο Τελεσίλλης τῆς ποιητρίας προτρεψαμένης. ταύτην δέ φασιν οἰκίας οὖσαν ἐνδόξου τῷ δὲ σώματι νοσηματικὴν εἰς θεοῦ πέμψαι περὶ ὑγιείας· καὶ χρησθὲν αὐτῇ Μούσας θεραπεύειν, πειθομένην τῷ θεῷ καὶ ἐπιθεμένην ᾠδῇ καὶ ἁρμονίᾳ τοῦ τε πάθους ἀπαλλαγῆναι ταχὺ καὶ θαυμάζεσθαι διὰ ποιητικὴν ὑπὸ τῶν γυναικῶν. ἐπεὶ δὲ Κλεομένης ὁ βασιλεὺς τῶν Σπαρτιατῶν πολλοὺς ἀποκτείνας (οὐ μήν, ὡς ἔνιοι μυθολογοῦσιν, ἑπτὰ καὶ ἑβδομήκοντα καὶ ἑπτακοσίους πρὸς ἑπτακισχιλίοις) ἐβάδιζε πρὸς τὴν πόλιν, κ.τ.λ. . . . οὕτω δὲ τῆς πόλεως περιγενομένης

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[1] *i.e.* be mourning her husband [2] Hdt. 6. 77 (cf. 19) gives what is apparently the Spartan version omitting all

ground and fought with the greatest determination, till the Spartans, reflecting that the slaughter of an army of women would be but an equivocal victory and defeat at their hands dishonour as well as disaster, laid down their arms. Now this battle had been foretold by the Pythian priestess, and Herodotus, whether he understood it or not, quotes the oracle as follows:

> When male by female 's put to flight
> And Argos' name with honour 's bright,
> Many an Argive wife shall show
> Both cheeks marred with scars of woe.[1]

Such is the part of the oracle which refers to the women.[2]

Plutarch *Feminine Virtue*: No less famous than these collective deeds is the fight in which Cleomenes was driven from Argos by the poetess Telesilla. This woman, we are told, though the daughter of a doughty line, was of a sickly habit of body, and sent one day to the God to enquire how she might improve her health. When his reply came that she must pay court to the Muses, she obeyed him by devoting herself to poetry and music, and with such good effect that before very long she had both rid herself of her disorder and become the wonder of her fellow-countrywomen for her skill in poesy. And when the Spartan king Cleomenes, after great slaughter of the Argives—not however, as some authorities would have us believe,[3] to the number of seven thousand seven hundred seventy and seven—advanced upon the city, etc. . . . Those of the

reference to the heroism of T. and her countrywomen
[3] cf. Polyaen. 8. 33

τὰς μὲν πεσούσας ἐν τῇ μάχῃ τῶν γυναικῶν ἐπὶ τῆς ὁδοῦ τῆς Ἀργείας ἔθαψαν, ταῖς δὲ σωθείσαις ὑπόμνημα τῆς ἀριστείας ἔδοσαν ἱδρύσασθαι τὸν Ἐνυάλιον. τὴν δὲ μάχην οἱ μὲν ἑβδόμῃ λέγουσιν ἱσταμένου μηνός, οἱ δὲ νουμηνίᾳ γενέσθαι τοῦ νῦν μὲν τετάρτου, πάλαι δ' Ἑρμαίου παρ' Ἀργείοις, καθ' ἣν μέχρι νῦν τὰ Ὑβριστικὰ τελοῦσι, γυναῖκας μὲν ἀνδρείοις χιτῶσι καὶ χλαμύσιν, ἄνδρας δὲ πέπλοις γυναικῶν καὶ καλύπτραις ἀμφιεννύντες.

Euseb. Ol. 82. 4:—Crates comicus et Telesilla cognoscebantur.

Max. Tyr. 37. 5 *καὶ Σπαρτιάτας ἤγειρεν τὰ Τυρταίου ἔπη, καὶ Ἀργείους τὰ Τελεσίλλης μέλη, καὶ Λεσβίους ἡ Ἀλκαίου ᾠδή.*

Anth. Pal. 9. 26 *Ἀντιπάτρου Θεσσαλονικέως εἰς τὰς ἐννέα λυρικὰς ποιητρίας·*

Τάσδε θεογλώσσους Ἑλικὼν ἔθρεψε γυναῖκας
  ὕμνοις καὶ Μακεδὼν Πιερίας σκόπελος,
Πρήξιλλαν, Μοιρώ, Ἀνύτης στόμα, θῆλυν Ὅμηρον,
  Λεσβιάδων Σαπφὼ κόσμον ἐϋπλοκάμων,
Ἤρινναν, Τελέσιλλαν ἀγακλέα, καὶ σέ, Κόριννα,
  θοῦριν Ἀθηναίης ἀσπίδα μελψαμέναν,
Νοσσίδα θηλύγλωσσον, ἰδὲ γλυκυαχέα Μύρτιν,

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[1] cf. Paus. 6. 22. 9, Sch. Pind. *P.* 2. 12, *N.* 1. 3 and see Herzog *Philol.* 1912, who connects with this victory a 4th cent. inscription which records the monthly celebration of a sacrifice to Apollo and Artemis 'from the time when Apollo

women who fell in the battle were buried upon the Argive Way, while the prowess of the survivors was accorded a memorial in the shape of a shrine of Enyalius. The battle took place according to some writers on the seventh, according to others on the first, of the month which is now reckoned the fourth and was known anciently at Argos as the month of Hermes; and on this day the Argives still celebrate the Hybristica or Feast of Outrage, in which they dress women in the shirts and cloaks of men, and men in the robes and wimples of women.[1]

Eusebius *Chronicle*: Fourth year of the 82nd Olympiad (B.C. 449):—Flourished the comedy-writer Crates, and Telesilla.[2]

Maximus of Tyre *Dissertations*: The Spartans were roused by the lines of Tyrtaeus, the Argives by the lyrics of Telesilla, and the Lesbians by the song of Alcaeus.

Palatine Anthology: Antipater of Thessalonica on the Nine Lyric Poetesses:—These are the divinely-tonguèd women who were reared on the hymns of Helicon and the Pierian Rock of Macedon,—Praxilla and Moero; Anytè the woman-Homer and Sappho the ornament of the fair-tressed Lesbian dames; Erinna, renowned Telesilla, and that Corinna who sang of Athena's martial shield; Nossis the maiden-throated and Myrtis the delightful-voiced;

drove out Pleistarchus by night.' Cleomenes reigned c. 520-489, P. 480-458. According to Plut. the second Spartan king acting with C. was Damaratus (510-491) [2] cf. Sync. *Chron.* 470. 13

πάσας ἀενάων ἐργάτιδας σελίδων.
Ἐννέα μὲν Μούσας μέγας Οὐρανός, ἐννέα δ' αὐτὰς
Γαῖα τέκεν, θνατοῖς ἄφθιτον εὐφροσύναν.

See also Hdt. 3. 131, Arist. *Pol.* 1303 a 6, Luc.

ΤΕΛΕΣΙΛΛΗΣ

1

Heph. 67 [π. ἰωνικοῦ τοῦ ἀπὸ μείζονος]· ἔστι τοίνυν ἐπίσημα ἐν τῷ ἰωνικῷ πενθημιμερῆ[1] μὲν τὰ τοιαῦτα, οἷς ἡ Τελέσιλλα ἐχρήσατο·

Τᾷδ' Ἄρτεμις, ὦ κόραι,
φεύγοισα τὸν Ἀλφέον[2]

2

Ath. 14. 619 b [π. ᾠδῶν]· ἡ δὲ εἰς Ἀπόλλωνα ᾠδὴ

φιληλιάς

ὡς Τελέσιλλα παρίστησιν.

3

Paus. 2. 35. 2 [π. Ἑρμιονῆς]· Ἀπόλλωνος δέ εἰσι ναοὶ τρεῖς καὶ ἀγάλματα τρία· καὶ τῷ μὲν οὐκ ἔστιν ἐπίκλησις, τὸν δὲ Πυθαέα ὀνομάζουσι καὶ Ὅριον τὸ τρίτον. τὸ μὲν δὴ τοῦ Πυθαέως ὄνομα μεμαθήκασι παρὰ Ἀργείων· τούτοις γὰρ Ἑλλήνων πρώτοις ἀφικέσθαι Τελέσιλλά φησι τὸν Πυθαέα ἐς τὴν χώραν Ἀπόλλωνος παιδικὰ[3] ὄντα.

[1] mss ἐφθημ. [2] τᾷδ' *E*: mss here ἅδ, ἁ δ, Epit. οὐδ'
[3] *E*: mss παῖδα

all of them fashioners of the page that is for ever. Nine Muses came of the great Heaven, and nine likewise of the Earth, to be a joy undying unto mortal men.

Amor. 30 (vol. i p. 171). Clem. Al. *Str.* 4. 19. 386, Suid. s.v., Tat. *Or. ad Gr.* 33. Phot. *Bibl.* 167 p. 115 a.

TELESILLA

1[1]

Hephaestion *Handbook of Metre* [on the *Ionic a majore*]: A notable example of the Ionic is the two-and-a-half foot line used by Telesilla:

Here Artemis, O maidens, fleeing from Alpheüs[2]

2

Athenaeus *Doctors at Dinner* [on songs]: The song to Apollo is called the Phileliad or

sun-loving

as is shown by Telesilla.

3

Pausanias *Description of Greece* [on the city of Hermione]: Here are three temples of Apollo, each with an image. One of these has no particular title, the second they call Apollo Pythāeus, and the third Apollo of the Boundaries. The former name they have learnt from the Argives, whose country, according to Telesilla, was the first district of Greece in which Pythaeus, who was a favourite of Apollo, arrived.[3]

[1] cf. Heph. 28, Epit. Heph. 361 Consbr. [2] cf. Paus. 6. 22. 9 [3] cf. Paus. 2. 24. 1

4

Paus. 2. 28. 2 [π. Ἐπιδαύρου]· ἐπὶ δὲ τῇ ἄκρᾳ τοῦ ὄρους Κορυφαίας ἐστὶν ἱερὸν Ἀρτέμιδος οὗ καὶ Τελέσιλλα ἐποιήσατο ἐν ᾄσματι μνήμην.

5

Apollod. *Bibl.* 3. 5. 5 [π. Νιοβιδῶν]· ἐσώθη δὲ τῶν μὲν ἀρρένων Ἀμφίων, τῶν δὲ θηλειῶν Χλωρὶς ἡ πρεσβυτάτη,[1] ᾗ Νηλεὺς συνῴκησε, κατὰ δὲ Τελέσιλλαν[2] ἐσώθησαν Ἀμύκλας καὶ Μελίβοια, ἐτοξεύθη δὲ ὑπ' αὐτῶν καὶ Ἀμφίων.

6

Hesych.

βελτιώτας·[3]

τοὺς[4] βελτίους Τελέσιλλα.

7

Ath. 11. 467 f [π. δείνου ποτηρίου]· Τελέσιλλα δὲ ἡ Ἀργεία καὶ τὴν ἅλω καλεῖ

δῖνον[5]

8

Poll. 2. 223 [π. τριχῶν]· . . . καὶ παρὰ Φερεκράτει οὐλοκέφαλος·

οὐλοκίκιννα

δὲ Τελέσιλλα εἴρηκε.

9

Sch. *Od.* 13. 289 [δέμας δ' ᾔϊκτο (Ἀθήνη) γυναικὶ | καλῇ τε μεγάλῃ τε]· ἐκ τῆς κατὰ τὴν ὄψιν κοσμιότητος καὶ αἰδοῦς καὶ τοῦτο[6] ὑπονοεῖν δίδωσι, καθὰ καὶ Ξενοφῶν καὶ Τελέσιλλα ἡ Ἀργεία διαγράφουσιν Ἀρετῆς καὶ Καλοκαγαθίας εἰκόνα.

[1] *B*: mss -τέρα [2] ms τελεσίαν [3] Lob: βελτιωτέρας [4] mss τὰς [5] mss δεῖνον, δῖνον corr to δεῖνον [6] ἐκ τούτου τὴν κατὰ τ. ὄ. . . . κοσμιότητα καὶ αἰδῶ omitting καὶ τοῦτο?

4

Pausanias *Description of Greece* [on Epidaurus]: Upon the top of Mount Coryphaea there is a temple of Artemis which is mentioned in a poem of Telesilla's.

5

Apollodorus *Library* [on the children of Niobe]: The only son saved was Amphion and the only daughter Chloris, the eldest, who had become the wife of Neleus, though according to Telesilla the survivors were Amyclas and Meliboea, Amphion perishing with the rest.[1]

6

Hesychius Glossary: βελτιώτας:—

the better sort

used for βελτίους by Telesilla.

7

Athenaeus *Doctors at Dinner* [on the cup called *deinos*]: Telesilla of Argos speaks of the threshing-floor as *dinos* or

the round

8

Pollux *Vocabulary* [on hair]: . . . and in Pherecrates 'curly-pate'; compare Telesilla's

curly-locks

9

Scholiast on the *Odyssey* ['And in form Athene was like to a tall and beautiful woman']: By this means he conveys to us the comeliness and modesty of her demeanour (?), just as Xenophon portrays Manly Refinement, and Telesilla of Argos Virtue.

[1] cf. Paus. 2. 21. 10, who identifies Mel. with Chloris

ΣΙΜΩΝΙΔΟΥ

Βίος

Str. 10. 486 Κέως δὲ τετράπολις μὲν ὑπῆρξε, λείπονται δὲ δύο, ἥ τε Ἰουλὶς καὶ ἡ Καρθαία, εἰς ἃς συνεπολίσθησαν αἱ λοιπαί, ἡ μὲν Ποιήεσσα εἰς τὴν Καρθαίαν ἡ δὲ Κορησία εἰς τὴν Ἰουλίδα. ἐκ δὲ τῆς Ἰουλίδος ὅ τε Σιμωνίδης ἦν ὁ μελοποιὸς καὶ Βακχυλίδης ἀδελφιδοῦς ἐκείνου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἰατρὸς καὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀρίστων . . . παρὰ τούτοις δὲ δοκεῖ τεθῆναί ποτε νόμος, οὗ μέμνηται καὶ Μένανδρος· 'Καλὸν τὸ Κείων νόμιμόν ἐστι, Φανία· | ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῇ κακῶς.' προσέταττε γάρ, ὡς ἔοικεν, ὁ νόμος τοὺς ὑπὲρ ἑξήκοντα ἔτη γεγονότας κωνειάζεσθαι τοῦ[1] διαρκεῖν τοῖς ἄλλοις τὴν τροφήν.

Hdt. 5. 102 ἑπόμενοι δὲ κατὰ στίβον αἱρέουσι αὐτοὺς ἐν Ἐφέσῳ· καὶ ἀντετάχθησαν μὲν οἱ Ἴωνες, συμβαλόντες δὲ πολλὸν ἑσσώθησαν. καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι ἄλλους τε ὀνομαστοὺς ἐν δὲ δὴ καὶ Εὐαλκίδην στρατηγέοντα Ἐρετριέων, στεφανηφόρους τε ἀγῶνας ἀναραιρηκότα καὶ ὑπὸ Σιμωνίδεω τοῦ Κηΐου πολλὰ αἰνεθέντα.

[1] mss καὶ τοῦ

SIMONIDES

Life

Strabo *Geography*: Ceos was originally a tetrapolis, but only two of the four remain as separate cities, Iulis and Carthaea, the former having absorbed Coresia and the latter Poieëssa. Iulis was the birthplace of the lyric poet Simonides and of his nephew Bacchylides, and later of the physician Erasistratus and the Peripatetic philosopher Ariston . . . There appears to have been a law here, mentioned by Menander in the lines 'The Cean custom takes my fancy still, | The man who can't live well shall not live ill,' whereby, in order to make the supplies go round, all citizens who had reached the age of sixty should drink the hemlock.[1]

Herodotus *Histories*: Following upon their track, the Persians came up with the flying Ionians at Ephesus, and when they turned and showed fight inflicted upon them a severe defeat, after which they put to the sword a number of well-known men, including the Eretrian commander Eualcides, who had taken the prize at crown-contests in the Games and been highly eulogised by Simonides of Ceos.

[1] hence partly perh. S.'s voluntary exile after middle-age; had the law been enforced in his case, much of his finest extant work would never have been done

[Plat.] *Hipparch.* 228 c . . . Πεισιστράτου δὲ υεῖ Ἱππάρχῳ, ὃς τῶν Πεισιστράτου παίδων ἦν πρεσβύτατος καὶ σοφώτατος, ὃς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο καὶ . . . Σιμωνίδην τὸν Κεῖον ἀεὶ περὶ αὐτὸν εἶχεν μεγάλοις μισθοῖς καὶ δώροις πείθων.

Ael. *V.H.* 4. 24 Λεωπρέπης ὁ Κεῖος ὁ τοῦ Σιμωνίδου πατὴρ ἔτυχέ ποτε ἐν παλαίστρᾳ καθήμενος· εἶτα μειράκια πρὸς ἀλλήλους οἰκείως διακείμενα ἤρετο τὸν ἄνδρα πῶς ἂν αὐτοῖς ἡ φιλία διαμένοι μάλιστα· ὁ δ' εἶπεν· 'Ἐὰν ταῖς ἀλλήλων ὀργαῖς ἐξίστησθε καὶ μὴ ὁμόσε χωροῦντες τῷ θυμῷ εἶτα παροξύνητε ἀλλήλους κατ' ἀλλήλων.'

Mar. Par. 54 ἀφ' οὗ Σιμωνίδης ὁ Λεωπρέπους ὁ Κεῖος ὁ τὸ μνημονικὸν εὑρὼν ἐνίκησεν Ἀθήνησι διδάσκων, καὶ αἱ εἰκόνες ἐστάθησαν Ἁρμοδίου καὶ Ἀριστογείτονος, ἔτη HHΔIII.

Suid. Σιμωνίδης· (α')· Λεωπρέπους, Ἰουλιήτης τῆς ἐν Κέῳ τῇ νήσῳ πόλεως, λυρικός, μετὰ Στησίχορον τοῖς χρόνοις· ὃς ἐπεκλήθη Μελικέρτης διὰ τὸ ἡδύ. καὶ τὴν μνημονικὴν δὲ τέχνην εὗρεν οὗτος. προσεξεῦρε δὲ καὶ τὰ μακρὰ τῶν στοιχείων καὶ διπλᾶ, καὶ τῇ λύρᾳ τὸν τρίτον φθόγγον. γέγονε δὲ ἐπὶ τῆς πεντηκοστῆς ἕκτης Ὀλυμπιάδος· οἱ δὲ ἐπὶ τῆς ἑξηκοστῆς δευτέρας γεγράφασι. καὶ παρέτεινε μέχρι τῆς ἑβδομηκοστῆς ὀγδόης, βιοὺς ἔτη πθ'. καὶ γέγραπται αὐτῷ Δωρίδι διαλέκτῳ

[Plato] *Hipparchus*: . . . Hipparchus, the eldest and wisest of the sons of Peisistratus, who among other fine ways showed his wisdom . . . [1] in inducing Simonides of Ceos by high pay and valuable presents to be in continual attendance upon him.

Aelian *Historical Miscellanies*: Leoprepes of Ceos, the father of Simonides, was sitting one day in a wrestling school, when some boys who had formed mutual friendships asked the grown-up man how they could best make their friendship last; to which he replied: 'By making allowance for one another's dispositions instead of rousing one another's anger by a challenge of spirit.'

Parian Chronicle: From the time when the Ceian Simonides son of Leoprepes, the inventor of the system of memory-aids, won the chorus-prize at Athens, and the statues were set up to Harmodius and Aristogeiton, 213 years (B.C. 477).

Suidas *Lexicon*: Simonides (1st notice):—Son of Leoprepes, of Iulis, a city of the island of Ceos; a lyric poet: coming next to Stesichorus; called, because of the sweetness of his style, Melicertes; originator of the art of mnemonics. He also invented the signs for the long vowels, H and Ω, and the double letters Ξ and Ψ, [as well as the third note on the lyre [2]]. He was born in the 56th Olympiad (B.C. 556–553) [3]—or according to some accounts in the 62nd (532–529)—and lived till the 78th (468–465), attaining the age of eighty-nine. He wrote the following works in the Doric dialect:—*The*

[1] cf. p. 127 [2] this prob. belongs to an earlier Simonides cf. Euseb. Ol. 29 [3] cf. Cic. *Rep.* 2. 10, Euseb. (Ol. 55. 3)

Ἡ Καμβύσου καὶ Δαρείου Βασιλεία, καὶ Ξέρξου Ναυμαχία, καὶ Ἡ ἐπ' Ἀρτεμισίῳ Ναυμαχία, δι' ἐλεγείας· ἡ δ' ἐν Σαλαμῖνι μελικῶς· Θρῆνοι, Ἐγκώμια, Ἐπιγράμματα, Παιᾶνες, καὶ Τραγῳδίαι, καὶ ἄλλα. οὗτος ὁ Σιμωνίδης μνημονικός τις ἦν εἴπερ τις ἄλλος . . .

Vit. Aesch. Biog. Gr. 119 . . . κατὰ δ' ἐνίους ἐν τῷ εἰς τοὺς ἐν Μαραθῶνι τεθνηκότας ἐλεγείῳ ἡσσηθεὶς Σιμωνίδῃ (ὁ Αἰσχύλος). τὸ γὰρ ἐλεγεῖον πολὺ τῆς περὶ τὸ συμπαθὲς λεπτότητος μετέχειν θέλει, ὃ τοῦ Αἰσχύλου, ὡς ἔφαμεν, ἐστὶν ἀλλότριον.

Ar. *Av.* 919:

ΠΟ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ
καὶ παρθένεια καὶ κατὰ τὰ Σιμωνίδου.

Id. *Vesp.* 1410.

Id. *Pax.* 695

ΕΡ. πρῶτον δ' ὅ τι πράττει Σοφοκλέης ἀνήρετο.
ΤΡ. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν·
ΕΡ. τὸ τί;
ΤΡ. ἐκ τοῦ Σοφοκλέους γίγνεται Σιμωνίδης.
ΕΡ. Σιμωνίδης; πῶς;
ΤΡ. ὅτι γέρων ὢν καὶ σαπρὸς
κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι.

Sch. *ad loc.* Σιμωνίδης δοκεῖ πρῶτος σμικρολογίαν εἰσενεγκεῖν ἐς τὰ ᾄσματα καὶ γράψαι ᾆσμα μισθοῦ· τοῦτο δὲ καὶ Πίνδαρος ἐν τοῖς Ἰσθμιονίκαις (2. 10) φησὶν αἰνιττόμενος· ‘Ἁ Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν οὐδ' ἐργάτις . . .’

Kingdom of Cambyses and Darius, The Sea-fight with Xerxes, The Sea-fight off Artemisium, these in elegiacs; *The Sea-fight at Salamis* in lyric metre; *Dirges, Eulogies, Inscriptions, Paeans, Tragedies,* etc. This Simonides had a very remarkable memory . . .[1]

Life of Aeschylus: According to some authorities, Aeschylus was defeated by Simonides in the competition for an elegy on those who fell at Marathon.[2] For the elegiac metre requires the fineness of detail which is associated with the rousing of sympathy, and that, as we have said, is foreign to Aeschylus.

Aristophanes *Birds*: POET: I've written some lyrics to your Cloudcuckooborough, a lot of fine dithyrambs and some maiden-songs, and—*you* know, the Simonides trick.

The Same *Wasps* (see on Lasus p. 223)[3].

The Same *Peace* (HERMES and TRYGAEUS):

H. She (Peace) first asked after Sophocles.

T. He's all right; but there's something remarkable happening to him.

H. What's that?

T. He's changing into Simonides.

H. Simonides? What d'ye mean?

T. I mean that now that he's old and off colour he'd go to sea on a hurdle to earn a groat.[4]

Scholiast *on the passage*: Simonides seems to have been the first to connect poetry with meanness of disposition and to write it for pay; which is what Pindar hints at in his Isthmians (2. 10), where he says, 'For the Muse was no seeker of gain then, nor worked for hire. . . .'

[1] cf. *Ox. Pap.* XV. 1800 [2] cf. *fr.* 89 [3] and *fr.* 13 below with Ar. *Nub.* 1355 f [4] cf. Arist. *Eth. N.* 4. 1121 a 7

Sch. *ad. loc.* Pind. νῦν, φησί, μισθοῦ συντάττουσι τοὺς ἐπινικίους, πρῶτον Σιμωνίδου προκαταρξαμένου . . .

Plut. *Sen.* 5 Σιμωνίδης ἔλεγε πρὸς τοὺς ἐγκαλοῦντας αὐτῷ φιλαργυρίαν, ὅτι τῶν ἄλλων ἀπεστερημένος διὰ τὸ γῆρας ἡδονῶν, ὑπὸ μιᾶς ἔτι γηροβοσκεῖται τῆς ἀπὸ τοῦ κερδαίνειν.

Stob. *Fl.* 10. 62 Σιμωνίδης ἐρωτηθεὶς διὰ τί ἐσχάτου γήρως ὢν φιλάργυρος εἴη, 'Ὅτι' εἶπεν 'βουλοίμην ἂν ἀποθανὼν τοῖς ἐχθροῖς μᾶλλον ἀπολιπεῖν ἢ ζῶν δεῖσθαι τῶν φίλων, κατεγνωκὼς τῆς τῶν πολλῶν φιλίας τὸ ἀβέβαιον.'

Plat. *Rep.* 1. 331 e 'Αλλὰ μέντοι, ἦν δ' ἐγώ, Σιμωνίδῃ γε οὐ ῥᾴδιον ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ἀνήρ.

Hibeh Pap. 17 'Ανηλωμάτων· Σιμωνίδου· εὐδοκιμεῖ δ' αὐτοῦ πρὸς ἀλήθειαν καὶ τὸ πρὸς τὴν Ἱέρωνος γυναῖκα λεχθέν. ἐρωτηθεὶς γὰρ εἰ πάντα γηράσκει 'Ναί' ἔφη 'πλήν γε κέρδους· τάχιστα δὲ αἱ εὐεργεσίαι'· καὶ τὸ πρὸς τὸν πυνθανόμενον διὰ τί εἴη φειδωλὸς ἔφη διὰ τοῦτ' εἶναι φειδωλός, ὅτι μᾶλλον ἄχθοιτο τοῖς ἀνηλωμένοις ἢ τοῖς περιοῦσιν, τούτων δὲ ἑκάτερον ἦθος μὲν ἔχειν φαῦλον παρὰ δὲ τὰς ὀργὰς καὶ τὰς ἀ[λογιστίας] τῶν ἀνθρώπων [εὐδοκι]μεῖ ·ν ·, διόπερ οὔτε β[λάπτεσθαι] οὔτε ἁπλῶς εἰπεῖν [ἐξ αὐτῶ]ν ὠφελεῖσθαι· χαλεπὸν [δ' εἶναι] τὸ μὴ χρῆσθαι τοῖς αὐ[τοῦ β]ακτηρίοις ἀλλὰ τοῖς ἀλλοτρίοις, τὸ δὲ δανεισθὲν[1] ὀλιγοῦ μὲν εἴληπται προσανα-

[1] sugg. Richards *C.Q.* 1907: P. ἀνηλωθὲν

Scholiast *on the passage of Pindar*: He means that nowadays they compose victory-songs for pay, a custom begun by Simonides . . .[1]

Plutarch *Should Old Men Govern?*: Simonides said to the friends who accused him of penuriousness, that the pleasure of making profit was the one and only pleasure he had left to tend him in his old age.

Stobaeus *Anthology*: When Simonides was asked why at his advanced age he was so careful of his money, he replied, 'It is because I should rather leave money for enemies when I die than stand in need of friends while I live; for I know too well how few friendships last.'

Plato *Republic*: 'But still,' said I, 'I find it difficult to disbelieve a great and inspired artist like Simonides.'[2]

From a Papyrus of the 3rd Century B.C.: On Expenditure:—Simonides: The following sayings of his are also esteemed for their truth to nature. When asked by the wife of Hiero if all things grew old, he replied 'Yes, all, except love of gain; and acts of kindness sooner than anything else.' Again, when he was asked why he was so penurious, he answered that it was because he got more vexation from debit than from credit; either was really negligible, though both derived importance from the passions and unreasonableness of men; and so neither of them did him any harm, or, strictly speaking, any good; but it was irksome to use another man's staff instead of one's own; moreover, borrowed money might cost little at the moment,

[1] cf. Callim. *fr.* 77, where S. is described as 'grandson of Hyllichus' [2] cf. 335 e

λίσκεται δὲ τὸ διπλάσιον, διὸ δεῖ ἕλκειν τὰς ψήφους· καὶ τὸ παρ' αὐτοῦ δανείζεσθαι ὅταν τῇ ἀναγκαίᾳ καὶ φυσικῇ τροφῇ χρήσηται· καὶ ὥσπερ τὰ ζῷα ἁπλῇ.

Arg. Theocr. 16 (cf. l. 10) λέγουσι γὰρ ἐκεῖνον (τὸν Σιμωνίδην) ἔχειν δύο κιβώτια, τὸ μὲν τῶν χαρίτων, τὸ δὲ τῶν δεδομένων.[1] ὅτε οὖν τις πρὸς αὐτὸν παρεγένετο χάριν αἰτούμενος, ἐκέλευε φέρειν τὰ κιβώτια καὶ δεικνύειν αὐτὰ ἀνοίξαντα· εὑρίσκετο οὖν τὸ μὲν τῶν χαρίτων κενόν, τὸ δὲ τῶν δεδομένων[1] πλῆρες· καὶ οὕτως ὁ τὴν δωρεὰν αἰτούμενος ἀνεκόπτετο.

Theocr. 16. 34

πολλοὶ ἐν Ἀντιόχοιο δόμοις καὶ ἄνακτος Ἀλεύα
ἁρμαλιὰν ἔμμηνον ἐμετρήσαντο πενέσται·
πολλοὶ δὲ Σκοπάδαισιν ἐλαυνόμενοι ποτὶ σακοὺς
μόσχοι σὺν κερααῖσιν ἐμυκήσαντο βόεσσι,
μυρία δ' ἂμ πεδίον Κραννώνιον ἐνδιάασκον
ποιμένες ἔκκριτα μῆλα φιλοξείνοισι Κρεώνδαις·
ἀλλ' οὔ σφιν τῶν ἦδος, ἐπεὶ γλυκὺν ἐξεκένωσαν
θυμὸν ἐς εὐρεῖαν σχεδίαν στυγνοῖο γέροντος,
ἄμναστοι δὲ τὰ πολλὰ καὶ ὄλβια τῆνα λιπόντες
δειλοῖς ἐν νεκύεσσι μακροὺς αἰῶνας ἔκειντο,
εἰ μὴ θεῖος ἀοιδὸς ὁ Κήϊος αἰόλα φωνέων
βάρβιτον ἐς πολύχορδον ἐν ἀνδράσι θῆκ' ὀνομαστοὺς
ὁπλοτέροις, τιμᾶς δὲ καὶ ὠκέες ἔλλαχον ἵπποι,
οἵ σφισιν ἐξ ἱερῶν στεφανηφόροι ἦνθον ἀγώνων.

[1] mss διδόντων: Stob. ἀργυρίου

[1] *lit.* draw the counters; *perh.* = draw them across one by one instead of pushing them en masse: cf. *A.P.* 9. 435 and

but in the end it cost twice as much; and so we ought to count every penny.[1] Lastly he declared that when he consumed only the necessary and natural food of man, simple food like that of the animals, he was borrowing from himself.[2]

Introduction to Theocritus 16 (cf. l. 10): The story goes that Simonides kept two boxes, the one for fees and the other for favours; and whenever any friend came asking a favour, he had the boxes brought in and opened before him, and cut short his importunity by discovering the favour-box to be empty and the fee-box full.[3]

Theocritus: Many indeed were the bondmen earned their monthly meed in the houses of Antiochus and King Aleuas, many the calves that went lowing with the horned kine home to byres of the Scopads, and ten thousand were the fine sheep that the shepherds of the plain of Crannon watched all night for the hospitable Creondae; but once all the sweet wine of their life was in the great cup, once they were embarked in the barge of the old man loathsome, the joyance and pleasure of those things was theirs no more: and though they left behind them all that great and noble wealth, they had lain among the vile dead long ages unremembered, had not the great Ceian cried sweet varied lays to the strings and famoused them in posterity, and had not the coursers that came home to them victorious out of the Games achieved the honour and glory which called the poet to his task.

διωθεῖν Theophr. *Char.* 24 [2] cf. Arist. *Rhet.* 4. 1 [3] cf. Stob. *Flor.* 10. 39 where the story is told of a man who asked for a eulogy and said he would take it as a favour (χάριν ἕξειν), and Plut. *Curios.* 10, Sch. *Il.* 24. 228

Sch. *ad loc.* . . . ἀντὶ τοῦ ἄγαν πλούσιοι, ὥστε πολλοὺς παρέχειν τὴν τροφήν. ἀλλ' οὐδὲν ἤνυσεν ὁ πλοῦτος αὐτῶν πρὸς τὴν νῦν δόξαν, εἰ μὴ ὑπὸ Σιμωνίδου ὑμνήθησαν . . . οἱ δὲ Σκοπάδαι Κραννώνιοι τὸ γένος· Κραννὼν δὲ πόλις Θεσσαλίας, ὅθεν Σκόπας ὁ Κραννώνιος Κρέοντος καὶ Ἐχεκρατείας υἱός. καὶ Σιμωνίδης ἐν Θρήνοις . . . ὁ Κηΐος· τὸν Σιμωνίδην φησί, παρόσον αὐτὸς τοῖς προειρημένοις ἐνδόξοις ἀνδράσι τῶν Θεσσάλων ἐπινικίους ἔγραψε καὶ θρήνους.

Plut. *Aud. Poet.* 15 d διὸ καὶ Σιμωνίδης μὲν ἀπεκρίνατο πρὸς τὸν εἰπόντα 'Τί δὴ μόνους οὐκ ἐξεπατᾷς Θεσσάλους;' 'Ἀμαθέστεροι γάρ εἰσιν ἢ ὡς ὑπ' ἐμοῦ ἐξαπατᾶσθαι.'

Diog. Laert. 2. 5. 46 . . . καθά φησιν Ἀριστοτέλης ἐν τρίτῳ περὶ Ποιητικῆς, ἐφιλονείκει . . . Πιττακῷ Ἀντιμενίδας καὶ Ἀλκαῖος, Ἀναξαγόρᾳ Σωσίβιος, καὶ Σιμωνίδῃ Τιμοκρέων.

Plat. *Rep.* 1. 331 e ΣΩ. λέγε δή, εἶπον ἐγώ, . . . τί φῂς τὸν Σιμωνίδην ὀρθῶς λέγειν περὶ δικαιοσύνης;—ΠΟ. Ὅτι, ἦ δ' ὅς, τὸ τὰ ὀφειλόμενα ἑκάστῳ ἀποδιδόναι δίκαιόν ἐστι.

Stob. *Anth.* 2. 42 Σιμωνίδου·—Σιμωνίδης ὁ μελοποιὸς εἰπόντος τινὸς ὅτι πολλοὶ αὐτὸν παρ' αὐτῷ κακῶς λέγουσιν, 'Οὐ παύσῃ' ἔφη 'ποτὲ σὺ τοῖς ὠσί με βλασφημῶν;'

Plut. *Garr.* ἐπὶ πᾶσι δὲ καὶ παρὰ ταῦτα πάντα δεῖ πρόχειρον ἔχειν καὶ μνημονεύειν τὸ Σιμωνίδειον, ὅτι λαλήσας μὲν πολλάκις μετενόησε σιωπήσας δ' οὐδέποτε.

Scholiast *on the passage*: . . . By this he implies the possession of great riches, so as to be able to feed many retainers. 'But all the same,' says he, 'their wealth would have been of no avail for the preservation of their glory, had their praises not been sung by Simonides.' . . . The Scopads were Crannonians by birth, and Crannon is a city of Thessaly, birthplace of Scopas son of Creon and Echecrateia. Compare Simonides in the *Dirges* . . . By 'the great Ceian' he means Simonides, who wrote victory-songs and dirges for the aforesaid great Thessalians.

Plutarch *On Listening to Poetry*: And that is why, when they asked Simonides why the Thessalians were the only people he never cheated, he replied 'They are too great dunces.'

Diogenes Laertius *Lives of the Philosophers*: According to Aristotle in the 3rd Book of his *Treatise on Poetry* (*fr.* 65) . . . Antimenidas and Alcaeus had a feud with Pittacus, Sosibius with Anaxagoras, and Timocreon with Simonides.[1]

Plato *Republic* (Socrates and Polemarchus): What do you say, said I, that Simonides rightly says about justice?—That justice is to give every man his due.

Stobaeus *Anthology*: Simonides:—When a friend of his once told Simonides that he was hearing a great deal of slander about him, he replied 'Be so good as to stop defaming me with your ears.'

Plutarch *Garrulity*: In all things and for all these reasons we ought to bear in mind the saying of Simonides, that he had often repented speaking but had never repented holding his tongue.

[1] see *fr.* 110 and Timocr. Life (below)

Plut. *Qu. Con.* 3 *prooem.* Σιμωνίδης ὁ ποιητὴς ἔν τινι πότῳ ξένον ἰδὼν κατακείμενον σιωπῇ καὶ μηδενὶ διαλεγόμενον '῏Ω ἄνθρωπε' εἶπεν, 'εἰ μὲν ἠλίθιος εἶ, σοφὸν πρᾶγμα ποιεῖς, εἰ δὲ σοφός, ἠλίθιον.'

Ibid. *Glor. Ath.* 3 ὁ Σιμωνίδης τὴν μὲν ζωγραφίαν ποίησιν σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν ζωγραφίαν λαλοῦσαν· ἃς γὰρ οἱ ζωγράφοι πράξεις ὡς γινομένας δεικνύουσιν, ταύτας οἱ λόγοι γεγενημένας διηγοῦνται καὶ συγγράφουσιν.

Arist. ap. Stob. *Anth.* 86. 25 (*fr.* 83) Σιμωνίδην δέ φασιν ἀποκρίνασθαι διερωτώμενον τίνες εὐγενεῖς, τοὺς ἐκ πάλαι πλουσίων φάναι.

Mich. Psell. π. Ἐνεργ. Δαιμ. 821 Migne . . . κατὰ τὸν Σιμωνίδην ὁ λόγος τῶν πραγμάτων εἰκών ἐστι.

Aristid. π. Παραφθέγματος 2. 513 [π. ἐπιγραμμάτων ὅτι αἱ πόλεις αὐταὶ ἑαυτὰς ἐπαινοῦσιν ἐπιγράφοντες αὐτά]· ὥστε ὥρα σοι σκώπτειν αὐτούς, ὡς ἀδολέσχας τινὰς νεκροὺς καὶ οὐκ εἰδότας ἡσυχίαν ἄγειν, κᾆτά σε ἀνὴρ Σιμωνίδειος ἀμείψεται '῏Ωνθρωπε, κεῖσαι ζῶν ἔτι μᾶλλον τῶν ὑπὸ γῆς ἐκείνων.'

Theon. *Prog.* 1. 215 Walz . . . βλαβερῶς παραινεῖ Σιμωνίδης παίζειν ἐν τῷ βίῳ καὶ περὶ μηδὲν ἁπλῶς σπουδάζειν.

Arist. *Phys. Ausc.* 222 b 17 ἐν δὲ τῷ χρόνῳ πάντα γίνεται καὶ φθείρεται· διὸ καὶ οἱ μὲν σοφώτατον ἔλεγον, ὁ δὲ Πυθαγόρειος Πάρων ἀμαθέστατον, ὅτι καὶ ἐπιλανθάνονται ἐν τούτῳ, λέγων ὀρθότερον.

Plutarch *Dinner-Table Problems*: One evening over the wine, when the poet Simonides saw a guest sitting absolutely silent, he exclaimed 'If you're a fool, my good sir, you're wise in what you do; and if you're wise, you're a fool.'

The Same *The Glory of Athens*: Simonides calls 'painting silent poetry and poetry painting that speaks'; for the actions which painters depict as they are being performed, words describe after they are done.[1]

Aristotle in Stobaeus *Anthology*: We are told that when Simonides was asked what was meant by good birth, he replied 'ancestral wealth.'

Michael Psellus *The Function of Daemons*: . . . According to Simonides the word is the image of the thing.

Aristides *On the Extempore Addition* [how epitaphs prove that states are guilty of self-praise]: So you may laugh at the fallen [for praising themselves] and call them underground babblers who cannot keep still; and some disciple of Simonides will retort 'you are more dead above ground, my good man, than those are below it.'

Theon *First Course in Grammar*: . . . Simonides gives harmful advice when he says we should play all our lives and never be entirely in earnest.

Aristotle *Physics*: In time everything comes into existence and passes out of it: and that is why some writers[2] called Time wisest of things; though Paron the Pythagorean says it is foolishest, because we also forget in it—which indeed is more correct.

[1] cf. *Q.C.* 9. 15 [2] cf. Simplicius *ad loc.* (Simonides)

Ath. 2. 40 a [π. οἴνου]· Σιμωνίδης τὴν αὐτὴν ἀρχὴν τίθησιν οἴνου καὶ μουσικῆς.

Plut. *Cons. Apoll.* 6 Σιμωνίδης ὁ τῶν μελῶν ποιητὴς Παυσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὑτοῦ πράξεσι καὶ κελεύοντος ἀπαγγεῖλαί τι αὐτῷ σοφὸν μετὰ χλευασμοῦ, συνεὶς αὐτοῦ τὴν ὑπερηφανίαν συνεβούλευε μεμνῆσθαι ὅτι ἄνθρωπός ἐστι.

Ibid. *Vit. Them.* 5 οὐ μὴν ἀλλὰ τοῖς πολλοῖς ἐνήρμοττε, τοῦτο μὲν ἑκάστου τῶν πολιτῶν τοὔνομα λέγων ἀπὸ στόματος, τοῦτο δὲ κριτὴν ἀσφαλῆ περὶ τὰ συμβολαῖα παρέχων ἑαυτόν. ὥστε που καὶ πρὸς Σιμωνίδην τὸν Κεῖον εἰπεῖν αἰτούμενόν τι τῶν οὐ μετρίων παρ' αὐτοῦ στρατηγοῦντος, ὡς οὔτ' ἐκεῖνος ἂν γένοιτο ποιητὴς ἀγαθὸς ᾄδων παρὰ μέλος οὔτ' αὐτὸς ἀστεῖος ἄρχων παρὰ νόμον χαριζόμενος.

Arist. *Rhet.* 2. 1391 a 8 [π. πλούτου]· ὅθεν καὶ τὸ Σιμωνίδου εἴρηται περὶ τῶν σοφῶν καὶ πλουσίων πρὸς τὴν γυναῖκα τὴν Ἱέρωνος ἐρομένην πότερον γενέσθαι κρεῖττον πλούσιον ἢ σοφόν, πλούσιον εἰπεῖν· τοὺς σοφοὺς γὰρ ἔφη ὁρᾶν ἐπὶ ταῖς τῶν πλουσίων θύραις διατρίβοντας.

Cic. *N.D.* 1. 22 Roges me quid aut quale sit deus, auctore utar Simonide, de quo cum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit; cum idem ex eo postridie quaereret, biduum petivit; cum saepius duplicaret numerum

[1] Ael. *V.H.* 9. 41 adds that when dying of hunger in

Ath. 2. 40 a [on wine]: Simonides ascribes wine and music to one and the same origin.

Plutarch *Consolation to Apollonius*: One day when the Spartan king Pausanias, who was suffering from swelled head, bade the lyrist Simonides tell him a wise tale with a jest in it, the poet, fully appreciating the king's conceited humour, advised him to remember that he was human.[1]

The Same *Life of Themistocles*: All the same he ingratiated himself with the people by calling every citizen by his name, and by putting his sure judgment at their disposal in matters of business. Indeed, when Simonides of Ceos made an improper request of him during the time of his command, he retorted that he would not be a good minister of state if he put favour before law, any more than Simonides would be a good poet if he sang out of tune.

Aristotle *Rhetoric* [on wealth]: Thus when Simonides[2] was speaking of wisdom and riches with the wife of Hiero, and she asked him which was better, to get wise or to get wealthy, he replied 'To get wealthy; for I see the wise sitting on the doorsteps of the rich.'

Cicero *The Nature of the Gods*: If you were to ask me the nature and attributes of God, I should reply in the words of Simonides, who when asked this very question by the despot Hiero asked for a day's notice of it, and when it was repeated the next day, requested two days more, and so on, doubling every

prison P. thrice exclaimed 'Ah! my friend from Ceos, you were right after all' [2] but cf. Plat. *Rep.* 6. 489 c, Sch. Diog. L. 2. 8. 4. § 69

dierum admiransque Hiero requireret cur ita faceret, 'Quia quanto diutius considero' inquit, 'tanto mihi res videtur obscurior.' sed Simonidem arbitror (non enim poeta solum suavis, verum etiam ceteroqui doctus sapiensque traditur), quia multa venirent in mentem acuta atque subtilia, dubitantem quid eorum esset verissimum, desperasse omnem veritatem.

Ath. 14. 656 d *οὕτως δ' ἦν ὡς ἀληθῶς κίμβιξ ὁ Σιμωνίδης καὶ αἰσχροκερδής, ὡς Χαμαιλέων φησίν. ἐν Συρακούσαις γοῦν, τοῦ Ἱέρωνος ἀποστέλλοντος αὐτῷ τὰ καθ' ἡμέραν, λαμπρῶς πωλῶν τὰ πλείω ὁ Σιμωνίδης τῶν παρ' ἐκείνου πεμπομένων ἑαυτῷ μικρὸν μέρος ἀπετίθετο· ἐρομένου δέ τινος τὴν αἰτίαν, 'Ὅπως' εἶπεν 'ἥ τε Ἱέρωνος μεγαλοπρέπεια καταφανὴς ᾖ καὶ ἡ ἐμὴ κοσμιότης.'*

Plut. *Arat.* 45 *καὶ γὰρ εἰ δεινὸν ἄνδρας ὁμοφύλους καὶ συγγενεῖς οὕτω μεταχειρίσασθαι δι' ὀργήν, ἀλλ' 'Ἐν ἀνάγκαις γλυκὺ γίνεται καὶ τὸ σκληρὸν*[1]*' κατὰ Σιμωνίδην, ὥσπερ ἀλγοῦντι τῷ θυμῷ καὶ φλεγμαίνοντι θεραπείαν καὶ ἀναπλήρωσιν προσφερόντων.*

Tim. ap. Sch. Pind. *O.* 2. 29 d *καὶ οὕτω τὸν Θήρωνα, ὑπεραγανακτήσαντα θυγατρὸς ἅμα καὶ γαμβροῦ, συρρῆξαι πρὸς Ἱέρωνα πόλεμον παρὰ Γέλα τῷ Σικελιωτικῷ ποταμῷ . . . μή γε μὴν εἰς βλάβην, μηδὲ εἰς τέλος προχωρῆσαι τὸν πόλεμον· φασὶ γὰρ τότε Σιμωνίδην τὸν λυρικὸν περιτυχόντα διαλῦσαι τοῖς βασιλεῦσι τὴν ἔχθραν.*

[1] Madv: mss *καὶ οὐ σ.*

time, till at last, when the wondering Hiero asked him to explain his strange behaviour, he replied that it was because the longer he thought about it, the more obscure it became. I believe that the truth is that Simonides, of whom tradition speaks not only as a delightful poet but in all respects a wise and learned man, despaired of the true answer because so many subtle definitions occurred to him that he could not decide among them.

Athenaeus *Doctors at Dinner*: If we may believe Chamaeleon, Simonides' niggardliness is a real fact. For instance at Syracuse, where Hiero was in the habit of sending him daily a portion of food, Simonides used openly to sell most of it and keep only a small part for himself; and once, when he was asked the reason, replied that he did so as a testimony to Hiero's munificence and his own moderation.[1]

Plutarch *Life of Aratus*: Even if it be a terrible thing to deal thus with one's fellow-clansmen and kinsfolk by anger, still in Simonides' words 'In time of necessity even harshness is sweet,' healing as it were and restoring the spirit when it is sick and fevered.

Timaeus *quoted by the* Scholiast on Pindar: Thus Theron took umbrage on behalf both of his daughter (Demaretè) and her husband (Polyzelus), and made war upon Polyzelus' brother Hiero, advancing to the Sicilian river Gela. . . . But not a blow was struck, and the war came to nothing. For we are told that the lyric poet Simonides came up in the nick of time and reconciled the two kings.[2]

[1] cf. Plat. *Ep.* 2. 311 a [2] cf. Ibid. 29 c for another account

Arist. *Metaph.* 1091 a 5 πάντα δὴ ταῦτα ἄλογα, καὶ μάχεται καὶ αὐτὰ ἑαυτοῖς καὶ τοῖς εὐλόγοις, καὶ ἔοικεν ἐν αὐτοῖς εἶναι ὁ Σιμωνίδου μακρὸς λόγος· γίγνεται γὰρ ὁ μακρὸς λόγος ὥσπερ ὁ τῶν δούλων ὅταν μηθὲν ὑγιὲς λέγωσιν.

Alex. Aphr. *ad loc.* 4. p. 827 Brandis τὸ δὲ . . . σαφὲς ἔσται προειδόσι[1] τίς ἐστιν ὁ Σιμωνίδου λόγος. ὁ Σιμωνίδης ἐν τοῖς λόγοις οὓς Ἀτάκτους ἐπιγράφει μιμεῖται καὶ λέγει οὓς εἰκός ἐστι λόγους λέγειν δούλους ἐπταικότας πρὸς δεσπότας ἐξετάζοντας αὐτοὺς τίνος ἕνεκα ταῦτα ἐπταίκασι· καὶ ποιεῖ αὐτοὺς ἀπολογουμένους λέγειν πάνυ μακρὰ καὶ πολλά, οὐδὲν δὲ ὑγιὲς ἢ πιθανόν, ἀλλὰ πᾶν τὸ ἐπιφερόμενον ἐναντίον τῷ προφρασθέντι· τοιοῦτον γὰρ ὡς εἰκὸς τὸ βάρβαρον καὶ παιδείας ἄμοιρον.

Pind. *Ol.* 2. 94 . . σοφὸς ὁ πολλὰ εἰδὼς φυᾷ·
μαθόντες δὲ λάβροι
παγγλωσσίᾳ κόρακες ὣς ἄκραντα γαρύετον
Διὸς πρὸς ὄρνιχα θεῖον.

Schol. *ad loc.* αἰνίττεται Βακχυλίδην καὶ Σιμωνίδην, ἑαυτὸν λέγων ἀετόν, κόρακας δὲ τοὺς ἀντιτέχνους.

Sch. Pind. *Nem.* 1. 35 . . . Σιμωνίδης παρεκβάσει χρῆσθαι εἴωθεν.

Eust. *Prooem. Com. Pind.* 25 Πίνδαρός φασι καὶ Σιμωνίδου ἤκουσε.

[1] mss προειποῦσι

Aristotle *Metaphysics*: All these things are irrational, and inconsistent both with one another and with what is rational, and we may apply to them the term 'a long story' as it is used by Simonides, a long story in that sense being the kind of account given by a slave when he will not talk sense.

Alexander of Aphrodisias *on the passage*: These words will be clear to any reader who has been told what is meant by the λόγος of Simonides. This writer, in what he calls his Ἄτακτοι Λόγοι or *Prose Conversations*,[1] imitates [that is, gives a literary representation of] the answers erring slaves will generally make when their masters are enquiring why they have blundered, and makes them give extremely long and verbose excuses which have no sense—that is, plausibility—but are entirely off the point. This would seem to be characteristic of foreign birth and lack of education.

Pindar *Olympians*: Skilled is the man who knoweth much by nature; they that have but learnt—even as a pair of crows, gluttonous in their wordiness, these chatter vain things against the divine bird of Zeus.

Scholiast *on the passage*: He hints at Bacchylides and Simonides, calling himself an eagle and his rivals crows.[2]

Scholiast on Pindar: . . . Simonides often employs digression.

Eustathius *Introduction to the Commentary on Pindar*: It is said that Pindar was a pupil also of Simonides.

[1] meaning doubtful; apparently some sort of Mime
[2] cf. Sch. *Nem.* 4. 60

Plut. *Mus.* 20 *ἀπείχετο γὰρ καὶ οὗτος (ὁ Παγκράτης) ὡς ἐπὶ τὸ πολὺ τούτου (τοῦ χρωματικοῦ γένους), ἐχρήσατο δ' ἔν τισιν· οὐ δι' ἄγνοιαν οὖν δηλονότι, ἀλλὰ διὰ τὴν προαίρεσιν ἀπείχετο· ἐζήλου γοῦν, ὡς αὐτὸς ἔφη, τὸν Πινδάρειόν τε καὶ Σιμωνίδειον τρόπον καὶ καθόλου τὸ ἀρχαῖον καλούμενον ὑπὸ τῶν νῦν.*

Longin. Rhet. 1. 2. 201 Hammer *ἤδη δὲ καὶ Σιμωνίδης καὶ πλείους μετ' ἐκεῖνον μνήμης ὁδοὺς προὐδίδαξαν, εἰδώλων παράθεσιν καὶ τόπων εἰσηγούμενοι πρὸς τὸ μνημονεύειν ἔχειν ὀνομάτων τε καὶ ῥημάτων· τὸ δέ ἐστιν οὐδὲν ἢ τῶν ὁμοίων πρὸς τὸ δοκοῦν καινὸν παραθεώρησις καὶ συζυγία πρὸς ἀλλήλα.*[1]

Cic. *de Fin.* 2. 32 In nostrane potestate est quid meminerimus? Themistocles quidem cum ei Simonides an quis alius artem memoriae polliceretur, 'Oblivionis' inquit 'mallem; nam memini etiam quae nolo, oblivisci non possum quae volo.'

Sch. Dion. Thr. 185 [*π. τῶν γραμμάτων*]· *εὑρεταὶ δὲ τῶν λοιπῶν χαρακτήρων, τουτέστι τῶν ὀκτώ, οἷον τῶν δύο μακρῶν καὶ τῶν τριῶν διπλῶν καὶ τῶν τριῶν δασέων, δηλονότι Σιμωνίδης ὁ Κεῖος τῶν δύο μακρῶν καὶ τοῦ Ξ καὶ τοῦ Ψ, Παλαμήδης δὲ τῶν δασέων καὶ τοῦ Ζ, ἢ ὥς φασί τινες, Ἐπίχαρμος ὁ Συρακούσιος.*

Plut. *Sen. Ger. Rep.* 3 *Σιμωνίδης ἐν γήρᾳ χοροῖς ἐνίκα.*

[1] mss ἄλλο

Plutarch *Music*: Pancrates usually avoided the chromatic scale, though he used it occasionally, thus showing that he did not avoid it from ignorance. Indeed he tells us himself that he imitates the musical style of Pindar and Simonides and, generally, what is now called the ancient style.

Longinus the Rhetorician: Simonides and many after him have pointed out paths to remembrance, counselling us to compare images and localities in order to remember names and events, but there is nothing more in it than the concatenation and co-observation of the apparently new with what is similar to it.

Cicero *On the Chief Good and the Chief Evil*: Is it in our power to remember or to forget? When Themistocles was once promised—by Simonides I think it was—a handbook of mnemonics or guide to remembrance, 'I should prefer,' he exclaimed, 'a guide to forgetfulness; for I remember things I would not and cannot forget what I would.'[1]

Scholiast on Dionysius of Thrace [on the Alphabet]: As for the inventors of the remaining eight letters, namely the two long vowels, the three double letters, and the three aspirates, it is clear that Simonides of Ceos invented the H, the Ω, the Ξ and the Ψ, and Palamedes the Θ, the Φ, the X, and the Z, though some authorities ascribe these last four (?) to Epicharmus of Syracuse.

Plutarch *Should Old Men Govern?* Simonides won the chorus prize in his old age.[2]

[1] cf. *de Or.* 2. 74, *fr.* 175 below, Plin. *N.H.* 7. 24, Ael. *N.A.* 6. 10 [2] cf. *fr.* 176 below

Luc. *Macr.* 26 Σιμωνίδης δὲ ὁ Κεῖος (ἔζησεν) ὑπὲρ τὰ ἐνενήκοντα (ἔτη).

Suid. Σιμωνίδης (γ΄) . . . Ἀκραγαντίνων στρατηγὸς ἦν ὄνομα Φοῖνιξ· Συρακουσίοις δὲ ἐπολέμουν οὗτοι. οὐκοῦν ὅδε ὁ Φοῖνιξ διαλύει τὸν τάφον τοῦ Σιμωνίδου μάλα ἀκηδῶς τε καὶ ἀνοίκτως, καὶ ἐκ τῶν λίθων τῶνδε ἀνίστησι πύργον· καὶ κατὰ τοῦτον ἑάλω ἡ πόλις. ἔοικε δὲ καὶ Καλλίμαχος τούτοις ὁμολογεῖν. οἰκτίζεται γοῦν τὸ ἄθεσμον ἔργον, καὶ λέγοντά γε αὐτὸν ὁ Κυρηναῖος πεποίηκε τὸν γλυκὺν ποιητήν·

οὐδὲ τὸ γράμμα
ᾐδέσθη τὸ λέγον μ' υἷα Λεωπρέπεος
κεῖσθαι Κήϊον ἄνδρα.

κᾆτ' εἰπὼν ἄττα ἐπιλέγει·

οὐδ' ὑμέας, Πολύδευκες, ὑπέτρεσεν, οἵ με μελάθρου
μέλλοντος πίπτειν ἐκτὸς ἔθεσθέ ποτε
δαιτυμόνων ἄπο μοῦνον, ὅτε Κραννώνιος, αἲ αἴ,
ὤλισθεν μεγάλους[1] οἶκος ἐπὶ Σκοπάδας.

Ath. 14. 638 e καὶ ὁ τοὺς Εἵλωτας δὲ πεποιηκώς φησιν·

τὰ Στησιχόρου τε καὶ Ἀλκμᾶνος Σιμωνίδου τε
ἀρχαῖον ἀείδειν. ὁ δὲ Γνήσιππος ἔστ' ἀκούειν . .

Sch. Ar. *Vesp.* 1222 [τὰ σκόλι' ὅπως δέξῃ καλῶς]· ἀρχαῖον ἔθος ἑστιωμένους ᾄδειν ἀκολούθως τῷ πρώτῳ, εἰ παύσαιτο τῆς ᾠδῆς, τὰ ἑξῆς. καὶ γὰρ ὁ ἐξ ἀρχῆς δάφνην ἢ μυρρίνην κατέχων ᾖδε Σιμωνίδου ἢ Στησιχόρου μέλη ἄχρις οὗ ἤθελε, καὶ μετὰ ταῦτα ᾧ ἐβούλετο ἐδίδου, οὐχ

Lucian *Longevity*: Simonides of Ceos lived to be over ninety.[1]

Suidas *Lexicon*: Simonides (3rd notice): . . . There was an Agrigentine General named Phoenix who, in the course of a war with Syracuse, with cynical ruthlessness pulled down the tomb of Simonides and made a bastion of the stones. At that spot the city was taken.[2] This story would seem to be confirmed by Callimachus of Cyrene, who deplores the outrage and makes this writer of delightful verse say: 'neither had he respect for the writing thereon which declared that beneath lay the son of Leoprepes of Ceos'; and a little further on: 'nor yet had he any fear of you brethren, O Polydeuces, who made me, alone of all the guests, pass out ere the roof fell, when the house at Crannon came down alas! upon the mighty Scopadae.

Athenaeus *Doctors at Dinner*: Compare the author of the play called *The Helots*: 'It's old-fashioned to sing Stesichorus, Alcman, or Simonides; but we can hear Gnesippus . . .

Scholiast on Aristophanes *Wasps* ['mind you take up the catch properly']: It was an old custom for guests at table to continue where the first singer left off. The guest who began held a sprig of bay or myrtle and sang a lyric of Simonides or Stesichorus as far as he chose, and then handed the sprig to another, making his choice of a successor with no regard to the order in which the guests were seated.

[1] cf. Cic. *de Sen.* 7 [2] context implies Acragas; S. then apparently died there and not at Syracuse

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[1] Bentl: mss Κρανωνίων αἶας ὦ. μέγας

ὡς ἡ τάξις ἀπῄτει. καὶ ἔλεγεν ὁ δεξάμενος παρὰ τοῦ πρώτου τὰ ἑξῆς, κἀκεῖνος ἀπεδίδου πάλιν ᾧ ἐβούλετο.

Ath. 13. 611 a . . . ὡς Χαμαιλέων φησὶν ἐν τῷ Περὶ Σιμωνίδου.

Suid. Παλαίφατος· Αἰγύπτιος ἢ Ἀθηναῖος, γραμματικός . . . Ὑποθέσεις εἰς Σιμωνίδην.

Anth. Pal. 4. 1 Μελεάγρου στέφανος· . . .

καὶ νέον οἰνάνθης κλῆμα Σιμωνίδεω.

Catull. 38. 7 : . . paulum quid lubet adlocutionis
maestius lacrimis Simonideis.

Suid. Τρύφων· Ἀμμωνίου, Ἀλεξανδρεύς, γραμματικὸς καὶ ποιητής, γεγονὼς κατὰ τοὺς Αὐγούστου χρόνους καὶ πρότερον . . . περὶ τῶν παρ' Ὁμήρῳ Διαλέκτων καὶ Σιμωνίδῃ καὶ Πινδάρῳ καὶ Ἀλκμᾶνι καὶ τοῖς ἄλλοις λυρικοῖς.

Dion. Hal. *Vet. Script.* 420 Reiske Σιμωνίδου δὲ παρατήρει τὴν ἐκλογὴν τῶν ὀνομάτων, τῆς συνθέσεως τὴν ἀκρίβειαν· πρὸς τούτοις, καθ' ὃ βελτίων εὑρίσκεται καὶ Πινδάρου, τὸ οἰκτίζεσθαι μὴ μεγαλοπρεπῶς ὡς ἐκεῖνος ἀλλὰ[1] παθητικῶς.

Quint. *Inst. Or.* 10. 1. 64 [de novem lyricis]: Simonides, tenuis alioqui, sermone proprio et iucunditate quadam commendari potest; praecipua tamen eius in commovenda miseratione virtus, ut

[1] mss ἀλλ' ὡς ἐκεῖνος

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[1] ref. to the *Dirges*, cf. Hor. *Od.* 2. 1. 37, 4. 9. 7

His successor then continued the song, and in turn passed on the sprig at his own caprice.

Athenaeus *Doctors at Dinner*: . . . according to Chamaeleon in his treatise *On Simonides*.

Suidas *Lexicon*: Palaephatus:—An Egyptian, or according to some authorities, an Athenian; grammarian; wrote *Arguments* or introductions to the works of Simonides.

Palatine Anthology: The Garland of Meleager: . . . and a fresh young spray of the vine-buds of Simonides.

Catullus: . . . a word of talk as sad as the tears of Simonides.[1]

Suidas *Lexicon*: Tryphon:—Son of Ammonius; of Alexandria; grammarian and poet; flourished in the reign of Augustus and earlier; wrote . . . on the Dialects in Homer and in Simonides, Pindar, Alcman, and the other lyric poets.

Dionysius of Halicarnassus *Critique of the Ancient Writers*: You should note in Simonides his choice of words and his nicety in combining them; moreover—and here he surpasses even Pindar—he is remarkable for his expression of pity not by employing the grand style but by appealing to the emotions.

Quintilian *Guide to Oratory* [the Nine Lyric Poets]: Simonides, though in other respects not a commanding figure, may be praised for his choice of expression and for a certain sweetness; but his chief excellence lies in his pathos; indeed some critics

quidam in hac eum parte omnibus eius operis auctoribus praeferant.

See also Heph. 67 and 401 Consbr., Serv. *Cent. Metr. Gram. Lat.* 4. 460 ff., Mar. Vict. Ibid. 6. 73, 125, Plut. *Exil.* 13, *Q.C.* 9. 3. 2, Ael. *V.H.* 4. 15, 8. 2, 9. 1, Paus. 1. 2. 3, Xen. *Hiero,* Villois. *An.* 2. 187, Ath. 3. 352 c, 14. 625 d, *Mar. Par.* 48–9, Suid.

ΣΙΜΩΝΙΔΟΥ ΜΕΛΩΝ

Α´

ΥΜΝΩΝ

1 εἰς Δία Ὀλύμπιον

Him. *Or.* 5. 2 Ἠλεῖοί ποτε τῆς Σιμωνίδου λύρας ἐπιλαβόμενοι ὅτε ἐπὶ τὴν Πῖσαν ἔσπευδεν ὕμνῳ κοσμῆσαι τὸν Δία, δημοσίᾳ φωνῇ τὴν πόλιν πρὸ Διὸς ᾄδειν ἐκέλευον.

2 εἰς Ποσειδῶνα

Sch. Eur. *Med.* 5 [πάγχρυσον δέρας]· τὸ δέρμα· τοῦτο οἱ μὲν ὁλόχρυσον εἶναί φασιν οἱ δὲ πορφυροῦν. καὶ Σιμωνίδης δὲ ἐν τῷ Εἰς τὸν Ποσειδῶνα Ὕμνῳ ἀπὸ τῶν ἐν τῇ θαλάττῃ πορφυρῶν κεχρῶσθαι αὐτὸ λέγει.

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[1] the numeration is purely conjectural; there are no ancient references by number [2] I have placed here the

consider that in this quality he surpasses all other writers of this class of literature.

Βακχυλίδης, Them. *Or.* 21, p. 259, *A.P.* 9. 184, 571 (vol. i, pp. 2, 164), Plat. *Rep.* 1. 335 e, *Prot.* 316 a, Plut. *Num. Vind.* 555 f, Philod. *Mus.* 96. 33, 99. 28, Sch. Dion. Thr. 35, 191, 320, Aristid. π. Παραφθ. 3, p. 646, Synes. *Ep.* 49.

THE POEMS OF SIMONIDES

Book 1[1]

HYMNS

1 To Olympian Zeus

Himerius *Declamations*: One day when Simonides was hastening to Pisa to honour Zeus with a hymn, the Eleans laid hold of his lyre and 'all with one accord bade him sing the city instead of Zeus.

2 To Poseidon[2]

Scholiast on Euripides *Medea* ['the all-golden pelt']: The fleece, which according to some authorities was entirely of gold, according to others of purple. Simonides in the *Hymn to Poseidon* says that it was dyed in sea-purple.

fragments which deal with the Argonauts, but they may have belonged to other poems

E.M. 596. 14 νάκη· τὸ αἴγειον δέρμα, κῳδία καὶ κῴδιον τὸ προβατεῖον. οὐκ ἄρα τὸ ἐν Κόλχοις νάκος ῥητέον. κακῶς οὖν Σιμωνίδης

νάκος

φησί.

Sch. *Ap. Rh.* 4. 177 πολλοὶ δὲ χρυσοῦν τὸ δέρας εἰρήκασιν . . . ὁ δὲ Σιμωνίδης ποτὲ μὲν λευκόν, ποτὲ δὲ πορφυροῦν.

3

Sch. Eur. *Med.* 2 [Ξυμπληγάδας]· ταύτας ὁ Σιμωνίδης

Συνορμάδας

φησίν.

4

Sch. Pind. *P.* 4. 450 [ἔνθα καὶ γυίων ἀέθλοις ἐπέδειξαν κρίσιν ἐσθῆτος ἀμφίς]· . . . καὶ γὰρ καὶ παρὰ Σιμωνίδῃ ἐστὶν ἡ ἱστορία ὅτι περὶ ἐσθῆτος ἠγωνίσαντο.

5

Sch. Eur. *Med.* 19 ὅτι δὲ καὶ ἐβασίλευσεν (ἡ Μήδεια) Κορίνθου, ἱστοροῦσιν Εὔμηλος καὶ Σιμωνίδης λέγων οὕτως·

ὁ δὲ κατεὶς Κόρινθον οὐ Μαγνησίαν
ναῖεν,[1] ἀλόχου δὲ Κολχίδος συνέστιος [2]
Κράνου Λεχαΐου τ' ἄνασσεν.[3]

6

Sch. Ap. Rh. 4. 814 ὅτι δὲ Ἀχιλλεὺς εἰς τὸ Ἠλύσιον πεδίον παραγενόμενος ἔγημε Μήδειαν, πρῶτος Ἴβυκος εἴρηκε, μεθ' ὃν Σιμωνίδης.

[1] ὁ δὲ κατεὶς (= κατιών) *B* sugg. cf. 80: mss οὐδὲ κατ' εἰς [2] Elms: mss συνάστεος [3] Κράνου (= Κρανείου) *E*: mss θράνου

Etymologicum Magnum: νάκη means a goatskin, κῳδία and κώδιον a sheepskin. And so the Colchian

fleece

ought not to be called νάκος, and Simonides is wrong in this.

Scholiast on Apollonius of Rhodes *Argonautica*: Many have made the Fleece golden. . . . Simonides sometimes calls it white and sometimes purple.[1]

3

Scholiast on Euripides *Medea* ['the Clashing Rocks'] These are called by Simonides

the Together-moving Rocks

4

Scholiast on Pindar [. . . 'Lemnos, where the Argonauts gave proof of their limbs in a contest for a garment (*or* without their clothes).] . . . And indeed in Simonides' account the clothing is the prize.

5 [2]

Scholiast on Euripides *Medea*: We are told that Medea was queen of Corinth by Eumelus, and by Simonides in the lines:

And when Jason returned he dwelt not at Magnesia but at Corinth, and ruled Cranum and Lechaeum as hearth-fellow of a Colchian spouse.

6

Scholiast on Apollonius of Rhodes *Argonautica*: The marriage of Medea to Achilles on his arrival in the Elysian Plain is first told by Ibycus, and after him by Simonides.

[1] seems to imply that S. mentioned the Fleece in more poems than one: cf. Tzet. *Chil.* 1. 430 where S. is said to have applied the epithet to the lamb of Atreus [2] cf. Sch. Eur. *Med.* 10, Paus. 2. 3. 10

7

Arg. Eur. *Med.* Φερεκύδης δὲ καὶ Σιμωνίδης φασὶν ὡς Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσειε.

Β′

ΠΑΙΑΝΩΝ

8

Him. *Or.* 16. 7 διὸ δὴ καὶ Σιμωνίδῃ πείθομαι ὅπερ ἐκεῖνος ἐν Μέλεσι περὶ Μουσῶν ἀνύμνησε· φησὶ γὰρ δήπου τοῦτο ἐκεῖνος· ' Ἀεὶ μὲν αἱ Μοῦσαι χορεύουσι καὶ φίλον ἐστὶ ταῖς θεαῖς ἐν ᾠδαῖς τε εἶναι καὶ κρούμασιν· ἐπειδὰν δὲ ἴδωσι τὸν Ἀπόλλωνα τῆς χορείας ἡγεῖσθαι ἀρχόμενον, τότε πλέον ἢ πρότερον τὸ μέλος ἐκτείνασαι ἦχόν τινα παναρμόνιον καθ' Ἑλικῶνος ἐκπέμπουσιν.'

e.g.[1] Αἰεὶ μὲν χορὸς φίλος ἐστὶ Μοίσαις·
ἐπεὶ δὲ ἴδωσιν Ἀπόλλωνα χορείας
ἁγεῖσθ' ἀρχόμενον, τότε πλεῖον
ἢ πρότερον τὸ μέλος
τείνουσι παναρμονίαν τε
καθ' Ἑλικῶνος ἐκπέμπουσιν ἠχώ.[2]

9

Jul. *Ep.* 24. 395 d Σιμωνίδῃ δὲ ὅρα τῷ μελικῷ πρὸς τὴν Ἀπόλλωνος εὐφημίαν ἀρκεῖ τὸν θεὸν

Ἕκατον

προσειπόντι καὶ καθάπερ ἀντ' ἄλλου τινὸς ἱεροῦ γνωρίσματος αὐτοῦ τὴν ἐπωνυμίαν κοσμῆσαι, διότι τὸν Πύθωνα τὸν δράκοντα βέλεσιν ἑκατόν, ὥς φησιν, ἐχειρώσατο.

[1] *E* [2] cf Sch. Aesch. *Cho.* 324 (where *συνήθης* means 'colloquial' *i. e.* η not ᾱ, cf. Philostr. Διαλ. 258. 10)

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[1] cf. Sch. Ar. *Eq.* 1321 [2] cf. Suid. (p. 248) [3] II. ap-

7 [1]

Introduction to Euripides *Medea*: According to Pherecydes and Simonides, Medea made Jason young again by boiling him.

Book II

PAEANS [2]

8

Himerius *Declamations*: Therefore I believe what Simonides says in praise of the Muses in his *Lyric Poems*:

A dance is ever dear to the Muses, but when they espy Apollo about to lead a round, then more than ever put they forth their best in music and send down Helicon an all-harmonious sound.[3]

9 [4]

Julian *Letters*: It suffices the lyrist Simonides for praise of Apollo to call the God Ἕκατος or

Far-Shooter

and to adorn him with that title instead, as it were, of another sacred mark—because, as he says, he slew the serpent Python with a hundred (ἑκατόν) arrows.

pears to paraphrase l. 1 thus: 'The Muses ever dance, and dear it is to the Goddesses to be in songs and music,' but more of this than is given above may belong to S. [4] cf. Eust. 52. 12, Tzetz. *Il.* 117. 17

Γ′

ΚΑΤΕΥΧΩΝ

10

Plut. *Praec. Pol.* 14 ἐπεὶ δὲ

πάσαις κορυδάλλαις χρὴ λόφον ἐγγενέσθαι[1]

κατὰ Σιμωνίδην, καὶ πᾶσα πολιτεία φέρει τινὰς ἐχθρὰς καὶ διαφοράς, οὐχ ἥκιστα προσήκει καὶ περὶ τούτων ἐσκέφθαι τὸν πολιτικόν.

11

Sch. *Od.* 6. 164 [ἦλθον γὰρ καὶ κεῖσε (εἰς Δῆλον), πολὺς δέ μοι ἕσπετο λαός]· λέγοι δ' ἂν πολὺν λαὸν οὐ τὸν ἴδιον στόλον ἀλλὰ τὸν Ἑλληνικόν, ὅτ' ἀφηγούμενος εἰς Δῆλον ἦλθε Μενέλαος σὺν Ὀδυσσεῖ ἐπὶ τὰς Ἀνίου θυγατέρας, αἳ καὶ Οἰνότροποι ἐκαλοῦντο. ἡ δὲ ἱστορία καὶ παρὰ Σιμωνίδῃ ἐν ταῖς Κατευχαῖς.

12–16 εἰς τὴν ἐπ' Ἀρτεμισίῳ Ναυμαχίαν

Sch. Ap. Rh. 1. 211 [Ζήτης αὖ Κάλαΐς τε Βορήϊοι υἷες ἵκοντο]· . . . τὴν δὲ Ὠρείθυιαν Σιμωνίδης ἀπὸ Βριλησσοῦ φησὶν ἁρπαγεῖσαν ἐπὶ τὴν Σαρπηδονίαν πέτραν τῆς Θρᾴκης ἐνεχθῆναι . . . ἡ δὲ Ὠρείθυια Ἐρεχθέως θυγατήρ· ἣν ἐξ Ἀττικῆς ἁρπάσας ὁ Βορέας ἤγαγεν εἰς Θρᾴκην κἀκεῖσε συνελθὼν ἔτεκε Ζήτην καὶ Κάλαϊν, ὡς Σιμωνίδης ἐν τῇ Ναυμαχίᾳ.

[1] exact reading uncertain, mss Plut. πάσαισ(ι) κορυδαλλίσι or πᾶσι κορυδαλλοῖς: Lupereus (Paton *C.R.* 1912) Σιμωνίδης ἐν Κατευχαῖς. χρὴ κορυδαλλαῖς πάσαις ἐμφῦναι λόφον, where context requires fem.

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[1] cf. Plut. *Util. ex Host.* 10, *Vit. Timol.* 37, *Paroem.* 2. 602 [2] Wil. compares inscr. ap. Pomtow *Delphica* 3. 118 *οἱ ἱερεῖς τοῦ Ἀπόλλωνος κατευχέσθωσαν τὰ Εὐμένεια*

Book III

PRAYERS

10[1]

Plutarch *Political Precepts*: But since, as Simonides says:

Every lark must have his crest

and every form of government involves some hatred and strife, it is particularly necessary for the statesman to have studied these things.

11

Scholiast on the *Odyssey* ['For I went to Delos with a large company']: This refers not to his own people but to the Grecian expedition as a whole, at the head of which Menelaus went to Delos with Odysseus after the daughters of Anius who were called the Turners-into-Wine. The story is given by Simonides in the *Prayers*.[2]

12–16 On the Sea-Fight off Artemisium

Scholiast on Apollonius of Rhodes *Argonautica*. ['Thither came also Zetes and Calaïs, sons of the Northwind]: . . . According to Simonides, Oreithyia was carried off from Brilessus to the Sarpedonian Rock in Thrace . . . Oreithyia was the daughter of Erechtheus whom the Northwind carried off from Attica to Thrace, there to beget on her Zetes and Calaïs, as Simonides tells in the *Sea-Fight*.[3]

καθὼς νομίζεται, 'the priests of Apollo shall make the prayers customary for the Feast of the Eumeneia' [3] cf. Hdt. 7. 188, who records the tale that the Athenians were told by an oracle to summon to their aid τὸν γαμβρόν i. e. τὸν Ἐρεχθέως γαμβρόν 'the son-in-law of Erechtheus (which should prob. be read, cf. Suid. γαμβρὸν Ἐρεχθῆος); the poem connected the rape of O. with the aid Boreas gave in destroying the Persian fleet

13, 14

Prisc. *Metr. Ter.* 2. 428 Keil: Simonides et Alcman in iambico teste Heliodoro non solum in fine ponunt spondeum, sed etiam in aliis locis. Simonides in ἐπ' Ἀρτεμισίῳ Ναυμαχίᾳ in dimetro catalectico

ἐβόμβησεν θάλασσα[1]

in secundo loco spondeum posuit; ἀντιστρέφει δὲ αὐτῷ

ἀποτρέποισι Κῆρας

15

Him. *Or.* 3. 14 λύσει δὲ τῆς νεὼς ᾠδὴ τὰ πείσματα, ἣ ἱερὸς προσᾴδουσιν Ἀθηναῖοι χορός, καλοῦντες ἐπὶ τὸ σκάφος τον ἄνεμον, παρεῖναί τε αὐτὸν καὶ τῇ θεωρίδι συμπέτεσθαι. ὁ δὲ ἐπιγνοὺς οἶμαι τὴν Κείαν[2] ᾠδὴν ἣν Σιμωνίδης αὐτῷ προσῇσε μετὰ τὴν ⟨κατὰ⟩ θάλατταν ⟨μάχην⟩,[3] ἀκολουθεῖ μὲν εὐθὺς τοῖς μέλεσι, πολὺς δὲ πνεύσας κατὰ πρύμνης οὔριος ἐλαύνει τὴν ὁλκάδα τῷ πνεύματι.

Ibid. *Ecl.* 13. 32 νῦν γὰρ ποιητικῶς ἐθέλων καλέσαι τὸν ἄνεμον, εἶτα οὐκ ἔχων ποιητικὴν ἀφεῖναι φωνήν, ἐκ τῆς Κείας[4] Μούσης προσειπεῖν ἐθέλω τὸν ἄνεμον . . .[5] ἁπαλὸς δ' ὑπὲρ κυμάτων χεόμενος πορφυρᾶ σχίζε περὶ τὴν πρῷραν τὰ κύματα· οὐ γὰρ ἀτασθάλους μαστεύων ἔρωτας τὴν σὴν πλεῦσαι σπουδάζει θάλασσαν, ἀλλὰ τελέσαι θέλων πάντας τοὺς Ἴωνας τὰ σεμνὰ σωφροσύνης μυστήρια.

16

Sch. Ap. Rh. 1. 583 [εἰναλίη Σκίαθος]· νῆσος γὰρ ἡ Σκίαθος τῆς Θεσσαλίας ἐγγὺς Εὐβοίας ἧς καὶ Σιμωνίδης μέμνηται.

[1] Ald: mss -σας [2] mss οἰκείαν [3] *E* [4] mss οἰκείας [5] gap in mss

13, 14

Priscian *Metres of Terence*: Simonides and Alcman, according to Heliodorus, not only end iambic lines with spondees, but put them [irregularly] elsewhere. Simonides in the *Sea-Fight off Artemisium* puts a spondee in the second place in the catalectic dimeter:

the sea began to roar,

corresponding in the antistrophe to

they avert the Death-Goddesses

15

Himerius *Declamations*: A song shall loose the moorings of the vessel, the song which the holy chorus of Athenians sings to call the wind to the ship, that it may be present indeed and fly along with the sacred craft;[1] and the wind, doubtless recognising the song which Simonides sang to it after the sea ⟨-fight⟩, comes straightway at the call of the music, and blowing strong and full astern drives the bark on with its blast.

The Same *Eclogues*: For now desiring to call the wind in poetic wise, but being unable to utter poetic speech, I would fain call the wind according to the Ceian Muse . . .[2] and softly spreading over the waves, cleave thou the purple waves about the bows; for in quest of no wicked desires would he sail thy sea, but in the hope of initiating all Ionia into the holy mysteries of virtuous living.

16

Scholiast on Apollonius of Rhodes *Argonautica* ['Sea-girt Sciathos']: Sciathos is an island of Thessaly close to Euboea; it is mentioned by Simonides.

[1] the sacred ship in the Panathenaic procession [2] the gap is in the mss

Δ′

ΔΙΘΥΡΑΜΒΩΝ

17 Μέμνων

Str. 15. 728 [π. Σούσων]· λέγεται γὰρ δὴ καὶ κτίσμα Τιθωνοῦ τοῦ Μέμνονος πατρός . . . ἡ δ' ἀκρόπολις ἐκαλεῖτο Μεμνόνιον· λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι, φησὶ δὲ καὶ Αἰσχύλος τὴν μητέρα Μέμνονος Κισσίαν, ταφῆναι δὲ λέγεται Μέμνων περὶ Παλτὸν τῆς Συρίας παρὰ Βαδᾶν ποταμόν, ὡς εἴρηκε Σιμωνίδης ἐν Μέμνονι διθυράμβῳ τῶν Δηλιακῶν.

18 Εὐρώπη

Ar. Byz. Miller *Mél.* 430 Σιμωνίδης δ' ἐν τῇ Εὐρώπῃ τὸν ταῦρον ὅτε μὲν ταῦρον, ὅτε δὲ μῆλον, ὅτε δὲ πρόβατον ὀνομάζει.

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[1] whether these formed a Book is doubtful [2] apparently

Book IV

DITHYRAMBS[1]

17 Memnon

Strabo *Geography* [on Susa]: It is said to have been founded by Tithonus father of Memnon . . . The acropolis was called the Memnonium, and the Susians are known as Cissian, a title which Aeschylus gives to the mother of Memnon; moreover Memnon is said to have been buried near Paltus in Syria, on the banks of the river Badas, as is told by Simonides in his Dithyramb *Memnon* included among the *Deliaca*.[2]

18 Europa

Aristophanes of Byzantium: In his *Europa* Simonides calls the bull not only a bull but also μῆλον and πρόβατον [which usually are applied to sheep or goats.]

a copy of S.'s works preserved in the temple-archives at Delos, cf. Alc. vol i p. 316 n

Ε′

ΕΓΚΩΜΙΩΝ

19 πρὸς Σκόπαν

Plat. *Prot.* 339 a–347 a λέγει γάρ που Σιμωνίδης πρὸς Σκόπαν τὸν Κρέοντος υἱὸν τοῦ Θετταλοῦ ὅτι·[1]

στρ. α′ Ἄνδρ' ἀγαθὸν μὲν ἀλαθέως γενέσθαι χαλεπόν,
χερσίν τε καὶ ποσὶ καὶ νόῳ τετράγωνον ἄνευ ψόγου τετυγμένον.

. . . .

στρ. β′ οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται,
καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον·[2]
χαλεπὸν φάτ' ἐσθλὸν ἔμμεναι.
θεὸς ἂν μόνος τοῦτ' ἔχοι γέρας· ἄνδρα δ' οὐκ ἔστι μὴ‿οὐ κακὸν ἔμμεναι,
ὃν ἀμάχανος συμφορὰ καθέλῃ.
πράξας γὰρ εὖ[3] πᾶς ἀνὴρ ἀγαθός,
κακὸς δ' εἰ κάκιον,[4]
κἀπὶ πλεῖστον ἄριστοι τοὺς θεοὶ φιλῶσιν.[5]

στρ. γ′ τοὔνεκεν οὔποτ' ἐγὼ τὸ μὴ γενέσθαι δυνατὸν
διζήμενος κενεὰν ἐς ἄπρακτον ἐλπίδα μοῖραν αἰῶνος βαλέω,

[1] so arranged by Aars, preserving order of quotation by Plato [2] καίτοι: καίπερ? [3] Pl. πράξας μὲν γὰρ εὖ [4] *E*:

Book V

EULOGIES

19 To Scopas[1]

Plato *Protagoras* [*beginning a full discussion of the poem, whence this is reconstructed*]: For does not Simonides say to Scopas son of Creon the Thessalian:

It is hard to quit you like a truly good man fashioned without flaw in hand, foot, or mind, four-square.[2] . . . . . And though it come of a wise man, I hold not with the saying of Pittacus, 'Tis hard to be good.'[3] Such is the lot of a God alone; as for a man, he cannot but be evil if he be overtaken by hopeless calamity; for any man is good in good fortune and bad in bad, and take it all in all, they are best who are loved by the Gods.[4] Therefore never will I cast my portion of life profitless away upon a hope unaccomplishable, by going in quest of

[1] cf. Diog. Laert. 1. 7. 6, Suid. Πιττακεῖον, Arist. *Eth. Nic.* 1100 b 21, *Rh.* 3. 11, Stob. *Fl.* 46. 51, Julian *Caes.* 333 B, Suid. τετράγωνος, Arist. *Met.* 1. 2, Sch. Arist. 529 b, Cram. *A.P.* 1. 387. 33, Boiss. *A.N.* 210, Plut. *Q. Conv.* 9. 14. 2, *Tranq.* 10, *Frat. Am.* 14, *Stoic.* 7, Plat. *Prot.* 346 B, *Leg.* 7. 818 b, Sch. Eur. *Or.* 488, Stob. *Ecl.* 1. 154, Synes. *Ep.* 103, Procl. Plat. *Cratyl.* 156, Suid. Σιμωνίδης, *Paroem.* 1. 29, Arsen. 58 [2] Plato does not quote the rest of this stanza; if the poem is complete except for these lines and a line and a half below, this gap doubtless contained the personal application of the general statement to Scopas [3] *i.e.* P. does not go far enough for me [4] *i.e.* lucky

mss κακῶς [5] κἀπὶ πλ. Adam: Plat. ἐπὶ πλ. δὲ καὶ τοὺς θεοὶ *B*: Pl. οὓς ἂν θέοι

παναμωμον ἄνθρωπον, εὐρυεδοῦς ὅσοι
  καρπὸν αἰνύμεθα χθονός,
ἐπὶ δ' ὔμμιν εὑρὼν ἀπαγγελέω.[1]
πάντας δ' ἐπαίνημι καὶ φιλέω,
ἑκὼν ὅστις ἔρδῃ
μηδὲν αἰσχρόν· ἀνάγκᾳ δ' οὐδὲ θεοὶ
  μάχονται.
στρ. δ' . . . .
. . . . . οὐκ εἰμὶ γὰρ φιλόμωμος·[2]
  ἐξαρκεῖ δ' ἐμοὶ
ὃ γε μὴ 'γαθὸς μηδ' ἄγαν ἀπάλαμνος,[3]
  εἰδώς γ' ὀνασίπολιν δίκαν,
ὑγίης ἀνήρ· οὐδὲ μή μιν ἐγὼ
μωμάσομαι·[4] τῶν γὰρ ἀλιθίων
ἀπείρων γενέθλα·
πάντα τοι καλὰ τοῖσί τ' αἰσχρὰ μὴ
  μέμεικται.

20

Him. 33 (Schenkl *Hermes* 1911 p. 425) Σιμωνιδης ὁ Κεῖος Ἱέρων⟨α⟩[5] πέμπων ἐκ Σικελίας ἐπ' ἄλλης γῆς ἥπτετο μὲν λύρας, ἥπτετο δὲ δάκρυα μείξας τοῖς κρούμασιν.

[1] *B*: mss ἔπειθ' ὑμῖν κτλ. [2] Plat. οὐ γάρ εἰμι φ., position not certain [3] Pl. ἔμοιγε ἐξ. ὃ γε μὴ 'γαθὸς *E Camb. Phil. Soc. Proc.* 1923, cf. paraphr. 346 d ἀλλά μοι ἐξαρκεῖ ἂν ᾖ μέσος

what cannot be, to wit a man without spot or blemish among all of us who win the fruit of the wide-set earth, but if so be I should come upon him I will send you word of it. My praise and friendship is for all them that of themselves earn no disgrace; even Gods fight not against necessity. . . . . . I am no faultfinder; enough for me is he that is not good nor yet too exceeding wicked, that knoweth that Right which aideth cities, a sound man. Him will I never blame. For the generation of the worthless is without number, and surely all is fair wherein is mixed nothing foul.

20

Himerius *Declamations*: Simonides of Ceos when bidding farewell to Hiero as the king left Sicily for abroad, touched the lyre, but mingled tears with the notes he played.

καὶ μηδὲν κακὸν ποιῇ: mss *ὃς ἂν μὴ κακὸς ᾖ* (*ὅ γε* taken as rel.)
[4] *οὐδὲ μή μιν* Schl. -*B*: mss *οὐ μὴν*   [5] Wil.

ϛʹ

ΘΡΗΝΩΝ

21 εἰς τοὺς ἐν Θερμοπύλαις ἀποθανόντας

Diod. Sic. 11. 11 διόπερ οὐχ οἱ τῶν ἱστοριῶν συγγραφεῖς μόνοι, ἀλλὰ καὶ πολλοὶ τῶν ποιητῶν καθύμνησαν αὐτῶν τὰς ἀνδραγαθίας· ὧν γέγονε καὶ Σιμωνίδης ὁ μελοποιὸς ἄξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκώμιον, ἐν ᾧ λέγει·

Τῶν ἐν Θερμοπύλαις θανόντων
εὐκλεὴς μὲν ἁ τύχα καλὸς δ' ὁ πότμος,[1]
βωμὸς δ' ὁ τάφος πρὸ χοᾶν δὲ μνᾶστις ὁ δ' οἶνος ἔπαινος·[2]
ἐντάφιον τοιοῦτον εὐρὼς
οὔθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος.[3]
ἀνδρῶν ἀγαθῶν ὅδε σακὸς
οἰκέτιν εὐδοξίαν
Ἑλλάδος εἵλετο·[4] μαρτυρεῖ δὲ καὶ Λεωνίδας
Σπάρτας βασιλεύς, ἀρετᾶς μέγαν λελοιπὼς
κόσμον ἀέναόν τε κλέος.[5]

22

Men. *Encom. Rhet. Gr.* 9. 133 Walz [π. ὕμνων τῶν εἰς τοὺς θεούς]· πεπλασμένοι δὲ ὕμνοι, ὅταν αὐτοὶ σωματοποιοῦμεν καὶ θεὸν καὶ γονὰς θεῶν ἢ δαιμόνων, ὥσπερ Σιμωνίδης τὴν Αὔριον δαίμονα κέκληκεν καὶ ἕτεροι Ὄκνον καὶ ἕτεροι ἕτερόν τινα.

[1] mss Θερμοπύλαισι [2] πρὸ χοᾶν Herm: mss προγόνων: Ilgen πρὸ γόων οἶνος E, *Camb. Philol. Soc. Proc.* 1923: mss οἶτος: Jac. οἶκτος [3] ἐντάφιον *E*: mss ἐντ. δὲ εὐρὼς *B*-Wil: mss οὔτ' εὐρ. [4] οἰκέτιν Thiersch: mss οἰκετᾶν: Schn. οἰκέταν [5] καὶ: Diod. omits Σπάρτας *B*: mss ὁ Σπ. λελοιπὼς: Ars. λιπὼν perh. τε κλεῖος *E*

[1] cf. Ars. 242 [2] burial: *or* funeral libation [*not* shroud],

Book VI

DIRGES

21 On Those who fell at Thermopylae[1]

Diodorus of Sicily: *Historical Library*: And for this their valour has been lauded not only by the historians but by many of the poets, and among these the lyrist Simonides, who wrote them a eulogy worthy of their noble deed, in which he says:

To them that fell at Thermopylae belong a glorious fortune and a noble lot; for grave they have an altar, for libation-ewers remembrance, and the wine that comes thereof is praise. Such burial neither shall Decay darken, nor Time the all-vanquisher bedim.[2] This shrine of brave men hath taken for its keeper the fair fame of Greece, witness Leonidas the king of Sparta by token of the great ornament of valour and the everlasting glory that he hath left behind.

22[3]

Menander *On Eulogies*: Hymns are said to be factitious when we personify abstractions as Gods and children of Gods or of spirits for the occasion, like Simonides when he makes a spirit of To-morrow, and others of Hesitation and what not.[4]

cf. Plut. quoted below, *fr.* 34; wine was poured over the embers after cremation [3] cf. Ibid. 105. 62 (*ὧν μηδέποτ' εἴπῃς* and, after *ἔσσεται*, *ἀλλὰ μηδὲ οἶκον· ὥσπερ ἀμέλει ὁ ποιητὴς διεξέρχεται τὴν τῶν Σκοπάδων ἀθρόαν ἀπώλειαν*, 'a man —or a house either, as the poet describes the disaster which overwhelmed the Scopads'). *Ox. Pap.* 1087. i. 30 [4] cf. Callim. *Ep.* 14

Stob. *Fl.* 105. 9 [ὅτι ἀβέβαιος ἡ τῶν ἀνθρώπων εὐπραξία μεταπιπτούσης ῥᾳδίως τῆς τύχης]· Σιμωνίδου Θρήνων·

Ἄνθρωπος ἐὼν μήποτε φάσῃς ὅ τ' ἀγινήσει ‿ Αὔριον
μηδ' ἄνδρα ἰδὼν ὄλβιον, ὅσσον χρόνον ἔσσεται.[1]
ὠκεῖα γάρ, οὐδὲ τανυπτερύγου μυίας[2]
οὕτως ἁ μετάστασις.[3]

23 εἰς Σκοπάδας

Sch. Theocr. 16. 36 [Σκοπάδαισιν]· . . . οἱ δὲ Σκοπάδαι Κραννώνιοι τὸ γένος· Κράννων δὲ πόλις Θεσσαλίας, ὅθεν Σκόπας ὁ Κραννώνιος Κρέοντος καὶ Ἐχεκρατείας υἱός. καὶ Σιμωνίδης ἐν Θρήνοις.

Ibid. 44 [ἀοιδὸς ὁ Κήϊος]· τὸν Σιμωνίδην φησί, παρόσον αὐτὸς τοῖς προειρημένοις ἐνδόξοις ἀνδράσι τῶν Θεσσαλῶν Ἐπινικίους ἔγραψε καὶ Θρήνους.

24 εἰς Ἀντίοχον

Aristid. *Or.* 1. 127 [εἰς Ἐτεωνέα ἐπικήδειος]· ποῖος ταῦτα Σιμωνίδης θρηνήσει, τίς Πίνδαρος; ποῖον μέλος ἢ λόγον τοιοῦτον ἐξευρὼν Στησίχορος ἄξιον φθέγξεται τοιούτου πάθους; ποία δὲ Δύσηρις Θετταλὴ τοσοῦτο πένθος ἐπένθησεν ἐπ' Ἀντιόχῳ τελευτήσαντι, ὅσον νῦν μητρὶ τῇ τούτου πένθος πρόκειται;

Sch. Theocr. 16. 34 [πολλοὶ ἐν Ἀντιόχοιο δόμοις καὶ ἄνακτος Ἀλεύα]· ὁ δὲ Ἀντίοχος Ἐχεκρατίδου καὶ Δυσήριδος υἱὸς ἦν, ὥς φησι Σιμωνίδης.

25 εἰς Λυσίμαχον

Harpocr. 174. 15 Ταμύναι . . . πόλις ἐστὶν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῶν Ἐρετριέων αἱ Ταμύναι, ἔνθα καὶ ἱερὸν Ἀπόλλωνος, ὡς οἵ τε τὰ Εὐβοϊκὰ γράψαντες μαρτυροῦσι καὶ Σιμωνίδης ἐν τῷ εἰς Λυσίμαχον τὸν Ἐρετριέα Θρήνῳ.

[1] αὔριον and ὄλβιον from Stob. *Fl.* 105. 62, omitted here: ὅ τ' ἀγινήσει *E*, *Camb. Phil. Soc. Proc.* 1923: mss ὅ τι γίνεται Αὔριον ? mss also ἐσσεῖται, with which Garrod

Stobaeus *Anthology* [That human prosperity is uncertain because Fortune turns so easily]: From the *Dirges* of Simonides:

If thou be'st a mortal man, never say what To-morrow will bring, nor when thou seest a man happy, how long he shall be happy. For swift is change—nay, not so swift the changing course of the wide-wingèd fly.[1]

23 On the Scopads

Scholiast on Theocritus ['the Scopads']: These were of Crannon, which is a city of Thessaly whence came Scopas son of Creon and Echecrateia. Compare Simonides in the *Dirges*.

The Same ['the Ceian bard']: That is, Simonides, because he wrote *Victory-Songs* and *Dirges* for the aforesaid famous Thessalians.

24 On Antiochus

Aristides *Orations* [The funeral speech on Eteoneus]: What Simonides, what Pindar shall bewail such a thing as this? What tune or word shall Stesichorus find worthy of so great a calamity? What Dyseris of Thessaly ever made such lament for the death of an Antiochus, as this mother makes for her son?

Scholiast on Theocritus ['many in the house of Antiochus and king Aleuas']: Antiochus was the son of Echecratidas and Dyseris, as we know from Simonides.

25[2] On Lysimachus

Harpocration *Lexicon to the Attic Orators*: Tamynae: . . . . a city of the Eretrians in Euboea, containing a temple of Apollo, as we learn from the authors of the *Euboica* and from Simonides in the *Dirge for Lysimachus of Eretria*.

[1] apparently 'dragon-fly' [2] cf. Phot., Suid. Ταμύναι

compares Soph. *O.T.* 880 [2] μύας? or make it part of next line, omitting ἁ? [3] οὕτως; sc. ὠκεῖα

26

Stob. *Fl.* 98. 15 [π. τοῦ βίου, ὅτι βραχὺς καὶ εὐτελὴς καὶ φροντίδων ἀνάμεστος]· Σιμωνίδου Θρήνων·

οὐδὲ γὰρ οἳ πρότερόν ποτ' ἐπέλοντο
θεῶν δ' ἐξ ἀνάκτων ἐγένονθ' υἷες ἡμίθεοι,
ἄπονον οὐδ' ἀφθόνητον[1] οὐδ' ἀκίνδυνον βίον
τελέσαντες ἐξίκοντο γῆρας.[2]

27

Dion. Hal. *Comp.* 26 [π. τῆς ἐμμελοῦς τε καὶ ἐμμέτρου συνθέσεως τῆς ἐχούσης πολλὴν ὁμοιότητα πρὸς τὴν πεζὴν λέξιν]· ἐκ δὲ τῆς μελικῆς τὰ Σιμωνίδου ταῦτα· γέγραπται δὲ κατὰ διαστολάς, οὐχ ὧν Ἀριστοφάνης ἢ ἄλλος τις κατεσκεύασε κώλων, ἀλλ' ὧν ὁ πεζὸς λόγος ἀπαιτεῖ· πρόσεχε δὴ τῷ μέλει καὶ ἀναγίνωσκε ταῦτα κατὰ διαστολάς, καὶ εὖ ἴσθ' ὅτι λήσεταί σε ὁ ῥυθμὸς τῆς ᾠδῆς καὶ οὐχ ἕξεις συμβαλεῖν οὔτε στροφὴν οὔτε ἀντίστροφον οὔτε ἐπῳδόν, ἀλλὰ φανήσεταί σοι λόγος οὑτωσὶ διειρόμενος· ἔστι δὲ ἡ διὰ πελάγους φερομένη Δανάη τὰς ἑαυτῆς ἀποδυρομένη τύχας·

στρ. ὅτε λάρνακα δαιδαλέαν ἄνεμος τέτμε πνέων[3]
κινηθεῖσά τε λίμνα
δείματί τε ῥέπεν οὔτ' ἀδιάντοισιν παρειαῖς,[4]
ἀμφὶ Περσεῖ βάλλε φίλαν χέρα,[5]
εἶπέ τ'· "Ὦ τέκος, οἷον ἔχον πόνον οὐ δακρύεις,[6]
γαλαθηνῷ δ' ἤθεϊ κνωώσσεις[7] ἀτερπεῖ

[1] Wil: mss ἄφθιτον [2] *E*, cf. 38: mss ἐς γηρ. ἐξ. τελέσσαντες [3] λάρνακα δαιδαλέαν *E*, *Camb. Phil. Soc. Proc.* 1923: mss -κι ἐν δαιδαλαίᾳ τέτμε Smyth: mss τε μὴν, Ald. τ' ἐμῇ [4] τε ῥέπεν *E*: mss ἔριπεν mss ἀδιάντοισι [5] mss ἀμφί τε [6] ἔχον *E*: mss ἔχων, Ath. ἔχω from

26

Stobaeus *Anthology* [That life is short, of little account, and full of care]: From the *Dirges* of Simonides:

For even they that were of old time and were born half-immortal sons of most high Gods, came not unto old age without toil, nor without the malice of men, nor without peril.

27 [1]

Dionysius of Halicarnassus [On verse composition which greatly resembles prose]: Take from the lyric poetry this of Simonides, which is here written[2] with the pause-marks corresponding not to the metrical lines arranged by Aristophanes of Byzantium or another, but to the requirements of the words treated as prose. Pray consider the poem and read this part of it according to the pause-marks, and you may be quite sure that the rhythm of the poem will escape you and you will be unable to pick out strophe, antistrophe, or epode; the poem will appear to you mere prose. It is Danaë on the sea, bewailing her fate:

When the wind came blowing upon the carven chest and the swaying sea bent her towards fear and tears that would not be stayed from her cheeks, she threw a loving arm round Perseus, saying, 'O babe, what woe is thine! and yet thou weepest not, but slumberest in thy suckling's way as thou liest

[1] cf. Ath. 9. 369 e [2] but not in the version opposite

εἶχον *οὐ δακρύεις* *E*: mss *οὐ δ' αὐταῖς* from *οὐδ' αὐτεῖς* correction of *οὐδ' ἀκρύεις*: Ath. *σὺ δ' αὖτε εἶς* whence Cas. *σὺ δ' ἀωτεῖς*, but pleonastic [7] *γαλαθήνῳ δ' ἤθεϊ* *B*: mss *ἐγαλαθηνωδεῖ θει*, Ath. *γαλαθήνῳ δ' ἤτορι* *κνωώσσεις* *E*: mss *κνοώσσεις*, Ath. *κνώσσεις*

δούρατι χαλκογόμφῳ[1]
νυκτίλαπτον[2] κυανέῳ δνόφῳ ταθέν·[3] ἅλμαν
ὕπερθε τεᾶν κομᾶν βαθεῖαν[4]

ἀντ. παριόντος κύματος οὐκ ἀλέγεις[5] οὐδ' ἀνέμου
φθόγγον, πορφυρέαισι
κείμενον ἐν χλανίσῑ[6] προσέχον καλὸν πρόσωπον.[7]
εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν,
καί κ' ἐμοῖσι <σὺ> ῥήμασι[8] λεπτὸν ὑπεῖχες οὖας.
κέλομαι <δ'>[9] εὗδε̄ βρέφος, εὑδέτω δὲ πόντος,
<ἁμέτερον δ'> ἄμε̄τρον
εὑδέτω κακόν·[10] μεταιβολία δέ τις <ἄμμιν, ὦ>[11] Ζεῦ πάτερ, ἐκ σέθεν φανείη·[12]

ἐπ. ὅττι δὲ θαρσαλέον ἔπος εὔχομαι
νόσφι δίκας, σύγγνωθί μοι.'

28

Stob. *Fl.* 118. 5 [π. θανάτου καὶ ὡς εἴη ἄφυκτος]· Σιμωνίδου·

πάντα γὰρ μίαν ἱκνεῖται δασπλῆτα Χάρυβδιν,
αἱ μεγάλαι τ' ἀρεταὶ καὶ ὁ πλοῦτος.

[1] mss ἐν ἀτερπεῖ δ. χαλκεογ. δὲ [2] *E*, cf. δορίληπτος: mss νυκτιλαμπεῖ: *B* νυκτὶ ἀλαμπεῖ [3] Schn.-*E*: mss τε δνόφῳ ταδ' εἰς (τὰν δ' εἰς) from the correction ταθεὶς [4] *B* (but ἅλμαν δ'): mss αὐλέαν ὕπ. τεὰν κομὰν β. [5] mss also περιόντος [6] πορφυρέαισι Nietzsche: mss -έᾳ, -έα mss κείμενος mss also χλανίδι [7] προσέχον Nietzsche-*E*: mss πρόσωπον or omit

night-bound in the black darkness[1] of a dismal brass-ribbed bark, and reckest not of the salt of the passing wave so thick on thy hair, nay, nor the cry of the wind, lying in thy purple swathings with thy pretty face against me. For if the dire were dire to thee, thou 'dst lend thy little ear to what I say. So sleep thou on, my baby, as I pray the sea may sleep and our great great woe may sleep; and come some change to us, Father Zeus, of thee. And whatsoever of my prayer be overbold and wrong, do thou forgive it me.'

28

Stobaeus *Anthology* [On death and its inevitability]: By Simonides:

For all things come at last to the same horrible Charybdis, great achievements and riches too.

[1] not of real night, but of the closed chest; the spray came through the air-holes which are represented on a vase-painting (Hermitage 1723, Harrison and MacColl 34) and through which Comatas was fed by the bees (Theocr. 7. 80)

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[8] *E*: mss *καί κεν (μὲν) ἐμῶν ῥημάτων* [9] *B* [10] *E*: mss *εὖ δὲ τῶ ἄμετρον (ἄμοτρον) κακόν* [11] *B-E*: mss *μεταβουλία, ματαιοβουλία κτλ.* [12] *σέθεν B*: mss *σέο* *φανείη* here *E*: mss after *τις*

29

Plut. *Consol. Ap.* 11 ὁ γοῦν Σιμωνίδης φησίν·

Ἀνθρώπων ὀλίγον μὲν κάρτος ἄπρακτοι δὲ
  μεληδόνες,
αἰῶνι δ' ἐν παύρῳ πόνος ἀμφὶ πόνῳ·[1]
ὁ δ' ἄφυκτος ὅμως ἐπικρέμαται θάνατος·[2]
κείνου γὰρ ἴσον λάχον μέρος οἵ τ' ἀγαθοὶ
ὅστις τε κακός.

30

Ath. 9. 396 e [π. τοῦ γαλαθηνός]· καὶ ἐν ἄλλοις ἐπ' Ἀρχεμόρου (ὁ Σιμωνίδης) εἴρηκεν·

<Εὐρυδίκας>[3] ἰοστεφάνου γλυκεῖαν ἐδάκρυσαν
ψύχαν ἀποπνέοντα γαλαθηνὸν τέκος.

31

Diog. Laert. 1. 89 [π. Κλεοβούλου]· οὗτος ἐποίησεν ᾄσματα καὶ γρίφους εἰς ἔπη τρισχίλια καὶ τὸ ἐπίγραμμά τινες τὸ ἐπ. Μίδᾳ τοῦτόν φασι ποιῆσαι· 'Χαλκέη παρθένος εἰμί, Μίδεω δ' ἐπὶ σήματι κεῖμαι· | ἔστ' ἂν ὕδωρ τε νάῃ καὶ δένδρεα μακρὰ τεθήλῃ, | ἠέλιος δ' ἀνιὼν λάμπῃ λαμπρά τε σελήνη, | καὶ ποταμοί γε ῥέωσιν ἀνακλύζῃ δὲ θάλασσα, | αὐτοῦ τῇδε μένουσα πολυκλαύτῳ ἐνὶ τύμβῳ | ἀγγελέω παριοῦσι Μίδας ὅτι τῇδε τέθαπται.' φέρουσι δὲ μαρτύριον Σιμωνίδου ᾆσμα ὅπου φησί·

Τίς κεν αἰνήσειε νόῳ πινυτὸς[4] Λίνδου ναέταν
  Κλεόβουλον
ἀενάοις ποταμοῖσιν[5] ἄνθεσί τ' εἰαρινοῖς
ἀελίου τε φλογὶ χρυσέας τε σελάνας
καὶ θαλασσαίαισι δίναις ἀντία θέντα μένος
  στάλας;[6]
ἅπαντα γάρ ἐστι θεῶν ἥσσω· λίθον δὲ
καὶ βρότεοι παλάμαι θραύοντι· μωροῦ φωτὸς ἅδε
  βουλά.

[1] δ' ἐν Schn: mss δὲ [2] mss ὁμῶς [3] *B* [4] sugg.

29

Plutarch *Letter of Consolation to Apollonius*: For Simonides says:

Little is man's strength and his cares unavailing, and 'tis toil upon toil for him in a life that is short; for all he can do, there's a death hangs over him that will not be escaped, in which both good men and bad must share alike.

30

Athenaeus *Doctors at Dinner* [on the word γαλαθηνός 'suckling']: And in another passage Simonides says of Archemorus:

They wept as the suckling babe of violet-crowned Eurydicè breathed out its sweet soul.

31

Diogenes Laertius [on Cleobūlus]: This man composed poems and riddles to the amount of 3000 lines, and is considered by some writers to be the author of the Epitaph on Midas: 'A maiden of brass am I, and I lie on the tomb of Midas. So long as water shall flow and tall trees grow green, sun rise and shine and moon give light, rivers run and sea wash shore, ever shall I abide upon this sore-lamented tomb and tell the passers-by that this is the grave of Midas.' And they find evidence for this in a poem of Simonides, where he says:

Who that hath understanding would praise Cleobulus the man of Lindus for his pitting of the might of a gravestone against the ever-running rivers and the flowers of the Spring, against the flame of sun and of golden moon, and against the eddies of the ocean-wave? All these are subject to the Gods; but a stone, even mortal hands may break it. This is the rede of a fool.

B: mss πίσυνος [5] mss ποταμοῖς [6] ἀντία θέντα *B*: mss ἀντιθέντα

32

Theophil. *Autol.* 2. 8 [περὶ προνοίας]· Σιμωνίδης·

Οὔτις ἄνευ θεῶν
ἀρετὰν λάβεν, οὐ πόλις, οὐ βροτός.
θεὸς ὁ πάμμητις· ἀπήμαντον δὲ
οὐδέν ἐστιν ἐν αὐτοῖς.

33

Ibid. 2. 37 [ὅτι μέλλει ἡ τοῦ θεοῦ κρίσις γίνεσθαι καὶ τὰ κακὰ τοὺς πονηροὺς αἰφνιδίως καταλαμβάνειν]· τί δ' οὐχὶ καὶ ὁ Σιμωνίδης;

Οὐκ ἔστιν κακὸν
ἀνεπιδόκητον ἀνθρώποις, ὀλίγῳ δὲ χρόνῳ
πάντα μεταρρίπτει θεός.

34

Plut. *An Seni Resp.* 1 πολιτεία δὲ δημοκρατικὴ καὶ νόμιμος ἀνδρὸς εἰθισμένου παρέχειν αὑτὸν οὐχ ἧττον ἀρχόμενον ὠφελίμως ἢ ἄρχοντα, 'καλὸν ἐντάφιον' ὡς ἀληθῶς τὴν ἀπὸ τοῦ βίου δόξαν τῷ θανάτῳ προστίθησι· 'τοῦτο γὰρ' κτλ. ὥς φησι Σιμωνίδης.

. . . . . . *καλὸν ἐντάφιον·*[1]
τοῦτο γὰρ ἔσχατον δύεται κατὰ γᾶς.

35

Sch. Soph. *Aj.* 377 [ἐπ' ἐξειργασμένοις]· ἐπὶ τετελεσμένοις καὶ ἴασιν οὐκ ἔχουσιν· κατὰ τὸ Σιμωνίδου·

τὸ γὰρ γεγενημένον οὐκέτ' ἄρεκτον ἔσται.

[1] possibly not Simonides

32[1]

Theophilus of Antioch *To Autolycus* [on Providence]: Simonides:

None getteth achievement without the Gods, neither man nor city. He that can devise all is a God, and there's nothing to be got among men without toil.

33

The Same [that the judgment of God will come, and misfortune will take the wicked unawares]: Simonides:

There's no ill that a man must not expect, and 'tis not long ere God turneth all things upside-down.

34

Plutarch *Should Old Men Govern?*: From a lawful and democratic constitution the death of a man who has always suffered himself to be ruled for his advantage no less than to rule, receives in the fame his life has won, to quote Simonides, indeed

a fair funeral-offering; for such sinketh last of all offerings into the ground.

35[2]

Scholiast on Sophocles ['on things full done']: Upon that which is done and cannot be cured; compare Simonides:

For what once hath happened cannot be undone.

[1] cf. Stob. *Ecl.* 1. p. 28 [2] cf. Suid. τί δῆτ' ἂν ἀλγοίης, Plut. *Cons. Ap.* 26, Agath. ap. Arist. *E.N.* 6. 2, Plat. *Prot.* 324

Ζ′

ΕΠΙΝΙΚΩΝ ΔΡΟΜΕΥΣΙ[1]

36 Ἀστύλῳ Κροτωνιάτῃ

Phot. 413. 20 περιαγειρόμενοι· . . . ἐκ τούτου συνήθες ἐγένετο κύκλῳ περιπορευομένους τοὺς ἀθλητὰς ἐπαγείρειν καὶ λαμβάνειν τὰ διδόμενα· ὅθεν Σιμωνίδης περὶ Ἀστύλου φησὶν οὕτως·

. . . . τίς δὴ
τῶν νῦν τοσάσδ' ἢ πετάλοισι μύρτων
ἢ στεφάνοισι ῥόδων ἀνεδήσατο νίκας
ἐν ἀγῶνι περικτιόνων ;

Η′

ΕΠΙΝΙΚΩΝ ΠΕΝΤΑΘΛΟΙΣ

37

Arist. *H.A.* 5. 9 ἡ δ' ἀλκυὼν τίκτει περὶ τροπὰς τὰς χειμερινάς· διὸ καὶ καλοῦνται, ὅταν εὐδιειναὶ γένωνται αἱ τροπαί, ἀλκυόνειαι ἡμέραι, ἑπτὰ μὲν πρὸ τροπῶν, ἑπτὰ δὲ μετὰ τροπάς, καθάπερ καὶ Σιμωνίδης ἐποίησεν·

ὡς ὁπόταν χειμέριον κατὰ μῆνα πινύσκῃ
Ζεὺς ἄματα τέσσαρα καὶ δέκα, λαθάνεμόν τέ
μιν ὥραν
καλέουσιν ἐπιχθόνιοι
ἱερὰν παιδοτρόφον ποικίλας
ἀλκυόνος . . . .

[1] cf. Cram. *A.O.* 3. 257, Choer. Theod. 1. 220, Wil. *S. und S.* 154

[1] some of Books VIII—XIII may have been originally parts of Books; for their order cf. *Ox. Pap.* 222 [2] cf. Miller *Mél.*

Book VII[1]

VICTORY-SONGS FOR RUNNERS

For Astylus of Crotona

36[2]

Photius *Lexicon*: περιαγειρόμενοι 'going round collecting': . . . after this it became the custom for the athletes to walk round and 'collect' or receive what was given them; whence Simonides says of Astylus:

Who among those of our time ever bound upon him so many victories with leaves of myrtle or wreaths of roses in a contest of the men of those parts?[3]

Book VIII

VICTORY-SONGS FOR FIVE-EVENT-CHAMPIONS

37[4]

Aristotle *History of Animals*: The halcyon nests about the time of the winter-solstice, and that is why, when the weather is fine at that time of year we call the days 'halcyon-days,' being seven before and seven after the shortest day of the year; compare Simonides:

As when in the month of winter Zeus monisheth[5] the fourteen days, and mankind call it the sacred windless season when the pied halcyon rears her young.

403 (Σ. π. Ἀστύλου λέγων τοῦ δρομέος), Suid. περιαγειρόμενοι, *Paroem.* 2. 610 [3] Phot. misunderstands περικτιόνων: A. won at Olympia in 488, 484, 480 [4] cf. Bek. *An.* 1. 377. 27, Phot. (Reitz.) 77 (Σ. ἐν Πενταθλοις), Apost. 2. 20, Ars. 40, Suid. ἀλκυονίδες ἡμέραι, Eust. 776. 34 [5] lit. 'teaches to behave correctly, brings to a proper frame of mind'

Θ′

ΕΠΙΝΙΚΩΝ ΠΑΛΑΙΣΤΑΙΣ

38

Sch. Ar. *Nub.* 1356 [πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ | 'κέλευσα | ᾆσαι Σιμωνίδου μέλος, τὸν Κριὸν ὡς ἐπέχθη]· Ἀρχὴ ᾠδῆς εἰς Κριὸν τὸν Αἰγινήτην· ἐπέξ. κτλ. φαίνεται δὲ εὐδοκιμεῖν καὶ διαφανὴς εἶναι.—τοῦτο τὸ μέλος Σιμωνίδου ἐξ Ἐπινίκου· ἐπέξ. κτλ. ἦν δὲ παλαιστὴς Αἰγινήτης[1] . . . ὁ ποιητὴς λέγων·

Ἐπέξαθ' ὁ Κριὸς οὐκ ἀεικέως
ἐλθὼν εὔδενδρον ἀγλαὸν Διὸς
τέμενος . . .[2]

Ι′

ΕΠΙΝΙΚΩΝ ΠΥΚΤΑΙΣ

39 Γλαύκῳ Καρυστίῳ

Luc. *Pro Imag.* 19 Ἀλλὰ πῶς ἐπῄνεσε ποιητὴς εὐδόκιμος τὸν Γλαῦκον οὐδὲ Πολυδεύκεος βίαν φήσας ἀνατείνεσθαι ἂν αὐτῷ ἐναντίας τὰς χεῖρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος, ὁρᾷς ὁποίοις αὐτὸν θεοῖς εἴκασε; μᾶλλον δὲ καὶ αὐτῶν ἐκείνων ἀμείνω ἀπέφηνε· καὶ οὔτε αὐτὸς ὁ Γλαῦκος ἠγανάκτησε τοῖς ἐφόροις τῶν ἀθλητῶν θεοῖς ἀντεπαινούμενος οὔτε ἐκεῖνοι ἠμύναντο ἢ τὸν Γλαῦκον ἢ τὸν ποιητὴν ὡς ἀσεβοῦντα περὶ τὸν ἔπαινον, ἀλλὰ εὐδοκίμουν ἄμφω καὶ ἐτιμῶντο ὑπὸ τῶν Ἑλλήνων, ὁ μὲν ἐπὶ τῇ ἀλκῇ, ὁ δὲ ποιητὴς ἐπί τε τοῖς ἄλλοις καὶ ἐπ' αὐτῷ τούτῳ μάλιστα τῷ ᾄσματι.

. . . οὐδὲ Πολυδεύκεος βία
ἀντείνατ' ἂν αὐτῷ
ἐναντίας χέρας οὐδὲ σιδάρεον Ἀλκμάνας τέκος.

[1] some mss add ἐπίσημος οὗ νικήσαντος ἐν Ὀλυμπίᾳ γράφει ᾆσμα ὁ Σ. [2] εὔδενδρον *E*: mss εἰς δένδρον: *B* ἐς εὔδενδρον

Book IX

VICTORY-SONGS FOR WRESTLERS

38

Scholiasts on Aristophanes ['First I took the lyre and bade him sing a song of Simonides about the shearing of the Ram']: The beginning of a song to (?) Crius (Ram) of Aegina[1] . . . It is (*or* he is) apparently famous.—This poem comes from a *Song of Victory* of Simonides . . . Crius was an Aeginetan wrestler . . . the poet says:

Master Ram yielded no scanty fleece when he came to the fine woody precinct of Zeus.[2]

Book X

VICTORY-SONGS FOR BOXERS

39 For Glaucus of Carystus

Lucian *On Behalf of the Pictures*: But think how a famous poet praised Glaucus saying:

Neither the might of Polydeuces would have lift hand against him, nay, nor the iron child of Alcmena.[3]

Do you see to what Gods he likened him, or rather declared him to surpass? And neither was Glaucus himself offended at being praised at the expense of the Gods who are guardians of athletes, nor did those Gods punish either Glaucus or the poet for impiety. Far from it, both of them received honour and glory from all Greece, the one for his strength and the other for no poem that he wrote more than for this.[4]

[1] cf. Hdt. 6. 73, 85, 6. 50 [2] cf. Eust. ad Dion. Perieg. 511, Syn. *Ep.* 146 [3] Heracles [4] Glaucus won at Olympia in 480

ΙΑ′

ΕΠΙΝΙΚΩΝ ΤΕΘΡΙΠΠΟΙΣ

40

Ar. *Eq.* 404 εἴθε φαύλως, ὥσπερ ηὗρες, ἐκβάλοις τὴν ἔνθεσιν | ᾄσαιμι γὰρ τότ' ἂν μόνον·

Πῖνε, πῖν' ἐπὶ συμφοραῖς·[1]

τὸν Ἰουλιόν[2] τ' ἂν οἴομαι, γέροντα πυροπίπην, | ἡσθέντ' ἰηπαιωνίσαι καὶ Βακχέβακχον ᾆσαι.

Sch. ad loc. τότε γάρ, φησίν, ἐπᾴσαιμί σοι τὸ Σιμωνίδου μέλος Πῖνε κ.τ.λ. ἐκ τοῦ Σιμωνίδου δὲ τοῦτο Τεθρίππων. τὸ δὲ συμφοραῖς ἐπ' ἐσθλοῖς· τῶν μέσων γὰρ ἡ συμφορά.

41 Ξενοκράτει Ἀκραγαντίνῳ

Sch. Pind. *I.* 2. Arg. οὗτος δὲ ὁ Ξενοκράτης οὐ μόνον Ἴσθμια νενίκηκεν ἵπποις, ἀλλὰ καὶ Πύθια τὴν εἰκοστὴν τετάρτην Πυθιάδα, ὡς Ἀριστοτέλης ἀναγράφει· καὶ Σιμωνίδης ἐπαινῶν αὐτὸν ἀμφοτέρας αὐτοῦ τὰς νίκας κατατάσσει.

42 Ὀρίλλᾳ

Diogen. *Paroem.* 1. 179. 14 Καρικὸς αἶνος λέγεται, ὃν ἀναφέρουσιν εἰς γένει Κᾶρα ἄνδρα· τοῦτον γὰρ ἁλιέα τυγχάνοντα χειμῶνος θεασάμενον πολύποδα εἰπεῖν· 'Εἰ μὲν ἀποδὺς κολυμβήσαιμι ἐπ' αὐτόν, ῥιγώσω· ἐὰν δὲ μὴ λάβω τὸν πολύποδα τῷ λιμῷ τὰ παιδί' ἀπολῶ.' κέχρηται δὲ τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν Μέλεσι καὶ Σιμωνίδης δ' αὐτοῦ μνημονεύει ἐν τῷ εἰς Ὀρίλλαν Ἐπινικίῳ.

[1] Sch. ἐν ταῖς σ. πῖνε: Eust. παῖζε [2] mss Ἰουλίου

Book XI

VICTORY-SONGS FOR THE FOUR-HORSE-CHARIOT-RACE

40[1]

Aristophanes *Knights*: [Chorus to Cleon]: O how I wish you might throw up your mouthful[2] as readily as you found it. Then, it ever, should I sing

Drink, O drink when things go right;

and I believe that the man from Iulis, being an old chap with an eye for the—loaves,[3] would have sung his Hail-to-Apollo's and Great-God-of-Wine's with a right good will for the occasion.

Scholiast *on the passage*: He means: Then I should sing you Simonides' song 'Drink' etc.: the song comes from Simonides' *Four-Horse-Chariot-Race Songs*, and the word συμφορά [which usually means 'misfortune'] is here used of good luck. For it is really colourless [meaning an event].

41[4] For Xenocrates of Agrigentum

Scholiast on Pindar *Introduction to Pythian I*: This Xenocrates won in the horse-race not only at the Isthmian Festival, but at the Pythian in the 24th Pythiad (B.C. 490) according to Aristotle's list. Simonides includes both the victories in his celebration of the victor.

42 For Orillas

Diogenian *Preface to Proverbs*: A 'Carian tale' is one which is told of a Carian fisherman who said when he saw an octopus one winter's day 'If I strip and dive for him I shall catch cold, and if I don't take him my children will die of hunger.' Timocreon uses this story in his *Lyric Poems*, and Simonides refers to it in his *Epinician Ode for Orillas*.

[1] cf. Eust. *Op.* 279 [2] free dinners at the Town-hall [3] the Greek is 'ogler of loaves' for 'ogler of lads' [4] cf. Pind. *P.* 6

Cohn *Paroem.* p. 79 ὁ Κάριος αἶνος· μέμνηται ταύτης Σιμωνίδης ἐπαινῶν τινα ἡνίοχον νικήσαντα ἐν Πελλήνῃ καὶ λαβόντα ἐπινίκιον χλαμύδα. ᾧ χρησάμενος ἀπηλλάγη τοῦ ῥίγους· χειμῶνος . . .[1] ἐν Πελλήνῃ ἐπετελεῖτο. φασὶ δὲ ὅτι ἁλιεὺς ἰδὼν ἐν χειμῶνι πολύποδα εἶπεν· 'Εἰ μὴ κολυμβήσω πεινήσω.' τοῦτον οὖν εἶναι τὸν Κάριον αἶνον.

Ath. 7. 318 f [π. πουλυπόδων]· Δωριεῖς δ' αὐτὸν διὰ τοῦ ω καλοῦσι πώλυπον, ὡς Ἐπίχαρμος· καὶ Σιμωνίδης δ' ἔφη

πώλυπον διζήμενος

43 Σκόπᾳ

Cic. de *Orat.* 2. 86 Gratiam habeo Simonidi illi Ceo quem primum ferunt artem memoriae protulisse. dicunt enim, cum cenaret Crannone in Thessalia Simonides apud Scopam fortunatum hominem et nobilem cecinissetque id carmen quod in eum scripsisset, in quo multa ornandi causa poetarum more in Castorem scripta et Pollucem fuissent, nimis illum sordide Simonidi dixisse se dimidium eius ei quod pactus esset pro illo carmine daturum; reliquum a suis Tyndaridis quos aeque laudasset peteret, si ei videretur. paulo post esse ferunt nuntiatum Simonidi ut prodiret; iuvenis stare ad ianuam duo quosdam qui eum magno opere evocarent; surrexisse illum, prodisse, vidisse neminem: hoc interim spatio conclave illud ubi epularetur Scopas, concidisse; ea ruina ipsum cum cognatis suis oppressum interisse. quos cum humare vellent sui, neque possent obtritos internoscere ullo modo, Simonides dicitur ex eo quod meminisset quo eorum loco quisque cubuisset, demonstrator unius cuiusque sepeliendi fuisse. hac tum re admonitus invenisse fertur, ordinem esse maxime qui memoriae lumen afferret.

[1] 1–2 words illegible, perh. γὰρ Ἕρμαια Crus.

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[1] cf. Hesych. Πελληνικαὶ χλαῖναι [2] Quint. 11. 2. 11 says that the song was written *pugili coronato* 'in honour of the winning boxer,' but that it is uncertain both who he was, the authorities varying among Glaucon of Carystus, Leocrates, Agatharchus, and Scopas, and whether the accident took

Proverbs (Cohn): 'The Carian tale':—mentioned by Simonides in his praises of a charioteer who won at Pellenè and received for his prize a cloak[1] with which he kept off the cold ⟨for the . . . . games were held⟩ at Pellenè in winter. They say that a fisherman said on seeing an octopus in the winter 'If I don't dive I shall starve,' and that this is the Carian tale.

Athenaeus *Doctors at Dinner* [on octopuses]: The Dorians, for instance Epicharmus, give it the ω. πώλυπος 'octopus,' and Simonides says:

searching for an octopus

43 For Scopas

Cicero *On the Orator*: I am grateful to Simonides of Ceos for his invention—if his it was—of the art of mnemonics. For there is a story that one day when Simonides was dining at Crannon in Thessaly with a wealthy noble named Scopas, and sang a song which he had written in his honour and which contained by way of poetic ornament much praise of Castor and Pollux, Scopas ungenerously remarked that he should give the poet only half of the price agreed for it; he must please to go for the rest to the precious deities who had received half his praise. Shortly afterwards, having received a message that two young men wanted him urgently outside, Simonides rose from the table and went to the door, only to find nobody there. That very moment Scopas' dining-chamber collapsed, and he and his perished in the ruins. Now when their kinsfolk wished to bury them they found it was impossible to identify the remains. But we are told that Simonides was able from his recollection of the place each guest occupied at table to do so for them in every case. This it was, they say, which led to his discovery that the chief aid to memory is arrangement.[2]

place at Crannon or at Pharsalus, though it is certain that Scopas and some of his relations perished on the occasion; he disbelieves the intervention of the Dioscuri 'because the poet nowhere makes mention of it, though it would have redounded greatly to his credit.' cf. Val. Max. 1. 8. 7, Phaedr. 4. 23, Callim. ap. Suid. Σιμωνίδης above, p. 268, Aristid. 26. 512, Ov. *Ib.* 511, Stob. *Fl.* 105. 62, Ath. 10. 438 c

44 Εὐαλκίδῃ

Hdt. 5. 102 (see p. 246).

45

Plut. *De Discr. Am.* 2 ἔτι δὲ ὥσπερ ὁ Σιμωνίδης τὴν ἱπποτροφίαν φησὶν οὐ Ζακύνθῳ ὀπαδεῖν, ἀλλ' ἀρούραισι πυροφόροις, οὕτω τὴν κολακείαν ὁρῶμεν οὐ πένησιν οὐδ' ἀδόξοις οὐδ' ἀδυνάτοις ἀκολουθοῦσαν, ἀλλ' οἴκων τε καὶ πραγμάτων μεγάλων ὀλίσθημα καὶ νόσημα γιγνομένην.

ἱπποτροφία γὰρ οὐ Ζακύνθῳ
ἀλλ' ἀρούραισι πυροφόροις ὀπαδεῖ.

IB′

ΕΠΙΝΙΚΩΝ ΑΠΗΝΑΙΣ

46 Ἀναξίλᾳ Ῥηγίνῳ

Arist. *Rh.* 3. 2 ὁ Σιμωνίδης, ὅτε μὲν ἐδίδου μισθὸν ὀλίγον αὐτῷ ὁ νικήσας τοῖς ὀρεῦσιν, οὐκ ἤθελε ποιεῖν ὡς δυσχεραίνων εἰς ἡμιόνους ποιεῖν· ἐπεὶ δ' ἱκανὸν ἔδωκεν, ἐποίησε·

Χαίρετ' ἀελλοπόδων θύγατρες ἵππων.

καίτοι καὶ τῶν ὄνων θυγατέρες ἦσαν.

47

Sch. Ar. *Pac.* 117 [. . . φάτις ἥκει | ὡς σὺ μετ' ὀρνίθων προλιπὼν ἐμὲ | ἐς κόρακας βαδιεῖ μεταμώνιος;]· τὸ δὲ μεταμώνιος οἱ μὲν ἐξεδέξαντο ματαίως καὶ πρὸς οὐδὲν χρήσιμον, οἱ δέ φασιν ἰδίως μεταμώνιον τὸν ἑτέρωθεν μετέωρον σημαίνειν, πιστούμενοι τοῦτο παρὰ Σιμωνίδου οὕτω εἰπόντος·

κονία δὲ παρὰ τροχὸν μεταμώνιος ἄρθη.[1]

[1] *B*: mss ἠέρθη

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[1] cf. Heracl. Pont. *Pol.* 25 (Ἐπινίκων Σ.), Ath. 1. 3 e (Ἐπι-

44 For Eualcides

Herodotus *History*: (see p. 247)

45

Plutarch *How to distinguish a Friend from a Flatterer*: And moreover, as Simonides says:

The rearing of horses goeth not with Zacynthus, but with fields that bear wheat.

Thus we see flattery not following after the poor or obscure or weak, but becoming a pitfall and a plague to great houses and mighty undertakings.

Book XII

VICTORY-SONGS FOR THE MULE-CAR-RACE

46[1] For Anaxilas of Rhegium

Aristotle *Rhetoric*: Once when Simonides was offered too small a fee by the victor in the mule-race, he refused to write him an ode, on the plea that he could not bring himself to write in honour of mules. But when he offered him sufficient pay, he took it and wrote:

Hail, ye daughters of storm-footed steeds!

And yet they were also daughters of asses.

47

Scholiast on Aristophanes *Peace* ['. . . comes the report that thou wilt leave me to the birds and go to the deuce and the winds?']: The word *μεταμώνιος* is taken by some authorities to mean 'vain and useless'; others say it means properly 'that which goes aloft on both sides,' quoting in support of this Simonides:

And the dust from the wheel went up to the winds.[2]

νίκιον γράψαντος Σ.) [2] *μεταμώνιος* 'to the winds' is prob. connected with *ἄμος* Aeol. for *ἄνεμος* 'wind'

48

Plut. *Virt. Mor.* 6 . . . οἷον ὁ Πλάτων ἐξεικονίζει περὶ τὰ τῆς ψυχῆς ὑποζύγια, τοῦ χείρονος πρὸς τὸ βέλτιον ζυγομαχοῦντος ἅμα καὶ τὸν ἡνίοχον διαταράττοντος. ἀντέχειν ὀπίσω καὶ κατατείνειν ὑπὸ σπουδῆς ἀναγκαζόμενον ἀεί,

μὴ 'ποβάλῃ φοίνικας ἐκ χειρῶν ἱμάντας[1]

κατὰ Σιμωνίδην.

49

Ath. 11. 490 f [π. Πλειάδων]· καὶ Σιμωνίδης δὲ τὰς Πλειάδας Πελειάδας εἴρηκεν ἐν τούτοις·

δίδωτι δηὖτέ σ' Ἑρμᾶς ἐναγώνιος
Μαιάδος οὐρείας ἑλικοβλεφάρου παῖς·[2]
ἔτικτε δ' Ἄτλας τάν γ' ἔξοχον εἶδος
ἑπτὰ ἰοπλοκάμων φιλᾶν θυγατρῶν ταὶ καλέονται
Πελειάδες οὐράνιαι.[3]

50

Sch. Pind. *O.* 1. 28 [Πίσας]· τὸ Πίσας τε συσταλτέον διὰ τὸ ἀντίστροφον. οὕτω δὲ οἱ περὶ Πίνδαρον καὶ Σιμωνίδην.

51

Tzet. *Chil.* 1. 316 ὡς γράφει που περὶ τοῦ Ὀρφέως καὶ Σιμωνίδης οὕτω·

τοῦ καὶ ἀπειρέσιοι ποτῶντο[4]
ὄρνιθες ὑπὲρ κεφαλᾶς, ἀνὰ δ' ἰχθύες ὀρθοὶ
κυανέου 'ξ ὕδατος ἅλλοντο καλᾷ σὺν ἀοιδᾷ.[5]

[1] ἀποβάλῃ *E*: mss βάλῃ which does not mean 'lose' but 'throw' [2] so Sch. Pind. but omitting παῖς: Ath. Μαίας εὐπλοκάμοιο παῖς [3] *B*: mss τάν γ' ἐξ. εἶδ. after θυγατέρων (*sic*) [4] Urs: mss πωτῶντο [5] perh. scanned ᾠδᾷ

48

Plutarch *Moral Virtue*: . . . just as Plato[1] employs the simile of the draught-horses of the soul, the worser horse struggling against the better in the shafts, and disquieting the driver, who has for ever to be carefully holding them and tightening the rein,

lest he lose his hold on the crimson thongs

in Simonides' phrase.

49[2]

Athenaeus *Doctors at Dinner* [on the Pleiads]: Simonides calls them Peleiades in the following passage:

Now he that gives it thee[3] is Hermes God of the Games, Son of mountain Maia of the glancing eye, who was the fairest of all Atlas' seven violet-tressèd daughters dear, that are called the Heavenly Peleiades.

50

Scholiast on Pindar ['of Pisa']: The first syllable of Πίσας must be made short to preserve the antistrophic correspondence; both Pindar and Simonides do this.

51[4]

Tzetzes *Chiliads*: . . . as Simonides writes of Orpheus:

Above his head there hovered birds innumerable, and fishes leapt clean from the blue water because of his sweet music.

[1] *Phaedr.* 254 [2] cf. Sch. Pind. *N.* 2. 16, Tzet. Lyc. 219, Eust. 1713. 3 [3] the prize to the winner [4] here follow the unplaceable lyric fragments

52 [1]

Plut. *Q. Conv.* 8. 3. 4. [διὰ τί τῆς ἡμέρας ἠχωδεστέρα ἡ νύξ]· νηνεμία γὰρ ἠχῶδες καὶ γαλήνη, καὶ τοὐναντίον, ὡς Σιμωνίδης φησίν·

οὐδὲ γὰρ ἐννοσίφυλλος ἀήτᾱ τότ' ὦρτ' ἀνέμων,[2]
ἅτις κατεκώλῠε κιδναμέναν μελιαδέα γᾶρυν
ἀραρεῖν ἀκοαῖσι βροτῶν.[3]

53

Stob. *Ecl.* 2. 10 [π. τῶν τὰ θεῖα ἑρμηνευόντων καὶ ὡς εἴη ἀνθρώποις ἀκατάληπτος ἡ τῶν νοητῶν κατὰ τὴν οὐσίαν ἀλήθεια]· Σιμωνίδης·

Ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.

54

Sch. Ap. Rh. 3. 26 Ἀπολλώνιος μὲν Ἀφροδίτης τὸν Ἔρωτα γενεαλογεῖ . . . Σιμωνίδης δὲ Ἀφροδίτης καὶ Ἄρεος

Σχέτλιε παῖ δολομήδεος Ἀφροδίτας
τὸν Ἄρει δολομαχάνῳ τέκεν[4]

55, 56

Plut. *Pyth. Or.* 17 περιελθόντες οὖν ἐπὶ τῶν μεσημβρινῶν καθεζόμεθα κρηπίδων τοῦ νεὼ πρὸς τὸ τῆς Γῆς ἱερὸν τό θ' ὕδωρ . . .[5] ἀποβλέποντες· ὥστε εὐθὺς εἰπεῖν τὸν Βόηθον ὅτι καὶ ὁ τόπος τῆς ἀπορίας συνεπιλαμβάνεται τῷ ξένῳ. Μουσῶν γὰρ ἦν ἱερὸν ἐνταῦθα περὶ τὴν ἀναπνοὴν τοῦ νάματος, ὅθεν ἐχρῶντο πρὸς τὰς λοιβὰς τῷ ὕδατι τούτῳ, ὥς φησι Σιμωνίδης·

[1] cf. Serv. *Cent.* (*Gram. Lat.*) 4. 11 [2] ἀήτᾱ: so Pap. Bacch. 16. 91 τότ': Garrod τόσα (fem.) [3] κιδναμέναν Schn: mss σκιδ. [4] δολομήδεος Rickmann: mss -δες δολομαχάνῳ: *B* κακομ.: Wil. θρασυμ. [5] gap of about 8 letters in mss

52

Plutarch *Dinner-Table Problems* [Why sounds are clearer at night than by day]: For a calm or absence of wind is favourable to sound, and the opposite unfavourable, as Simonides says:

For then there was wind not so much as the breath that maketh leaves quiver, to stay the honey-sweet voice from its goal in the ears of man.

53

Stobaeus *Selections* [on those who explain divine things, and that the real truth of abstract conceptions is unattainable]: Simonides:

'Tis easy for a God to steal the wits of a man.

54[1]

Scholiast on Apollonius of Rhodes *Argonautica*: Apollonius makes Love the son of Aphrodite . . . Simonides of Aphrodite and Ares:

Thou cruel child of wile-contriving Aphrodite, whom she bore to wile-devising Ares[2]

55, 56

Plutarch *Why the Oracles are no longer in Metre*: So we went round and sat down on the southern basement of the temple,[3] looking at the chapel of Earth and the water there. Whereupon Boëthus exclaimed that the place contributed to the stranger's bewilderment. For there was a chapel of the Muses there, where the spring rises, which is why they used this water for libations; compare Simonides:

[1] cf. Theocr. 13. 1, Serv. *Aen.* 1. 664 [2] perh. 'ill-devising Ares' [3] of Apollo at Delphi

. . . . . ἔνθα
χερνίβεσσιν ἀρύεται[1]
Μουσᾶν καλλικόμων ὑπένερθεν ἁγνὸν ὕδωρ.

μικρῷ δὲ περιεργότερον αὖθις ὁ Σιμωνίδης τὴν Κλειὼ προσειπὼν φησί·

Ἁγνᾶν ἐπίσκοπε χερνίβων
ἀρυόντεσσιν πολύλιστε,[2]
ἃ χρυσέοχετον εὐοδεῖς
ἀμβροσίων ἐκ μύχων ἐρατὰν λίβα·[3]

οὐκ ὀρθῶς οὖν Εὔδοξος ἐπίστευσε τοῖς Στυγὸς ὕδωρ τοῦτο καλεῖσθαι ἀποφήνασι.

57

Plut. *Prof. Virt.* 8 [πῶς ἄν τις αἴσθοιτο ἑαυτοῦ προκόπτοντος ἐπ' ἀρετῇ]· ὥσπερ γὰρ ἄνθεσιν ὁμιλεῖν ὁ Σιμωνίδης φησὶ τὴν μέλιτταν ξανθὸν μέλι μηδομέναν, ἕτερον δὲ οὐδὲν ἀγαπῶσιν οὐδὲ λαμβάνουσιν,[4] οἱ δ' ἄλλοι χρόαν αὐτῶν καὶ ὀσμήν, οὕτως <ὁ>[5] τῶν ἄλλων ἐν ποιήμασιν ἡδονῆς ἕνεκα καὶ παιδιᾶς ἀναστρεφομένων αὐτὸς εὑρίσκων τι καὶ συνάγων σπουδῆς ἄξιον, ἔοικεν ἤδη γνωριστικὸς ὑπὸ συνηθείας καὶ φιλίας τοῦ καλοῦ καὶ οἰκείου γεγονέναι.

ὁμιλεῖ δ' ἄνθεσιν μέλισσα
ξανθὸν μέλι μηδομένα.

58

Sch. *Il.* 10. 252 . . . οἷον Ὁμήρου εἰπόντος 'ἐννεακαίδεκα μέν μοι ἴης ἐκ νηδύος ἦσαν,' Σιμωνίδης δέ φησιν·

καὶ σὺ μέν, εἴκοσι παίδων μᾶτερ, ἵλαθι.

[1] Turn: mss εἰρ. [2] ἐπίσκοπε and πολύλιστε changed to accus. by Plut. ἀρυόντεσσιν Emp: mss ἀραιὸν τέ ἐστιν: mss πολύλιστον (*sic*) after χερν. [3] ἃ χρυσεόχετον *E*: mss ἀχρυσόπεπλον from corruption ἃ χρυσοχίτων' εὐοδεῖς Hart: mss εὐῶδες ἐρατὰν λίβα *E*: mss ἐρανὸν ὕδωρ λαβὸν [4] these 6 words after ὀσμήν in the mss [5] Madv.

. . . where they draw the pure lustration-water from beneath the place of the fair-tressed Muses.

And again Simonides addressing Clio says a little more elaborately:

Thou overseer of the pure lustration-water, receiver of the prayers of many a pitcher-carrier, who givest free course through a golden pipe to the lovely liquor that comes of the ambrosial cave;[1]

Eudoxus, therefore, is wrong in agreeing with the writers who make out that it is the water of the Styx that is so called.

57[2]

Plutarch *How a Man may perceive that he is progressing in Virtue*: Just as Simonides says that

The bee consorteth with the flowers to contrive her yellow honey,

and neither likes nor takes anything else from them, whereas others like their colour and scent, so the man who, unlike those who have recourse to poetry for pleasure and amusement, finds for himself in it and adds to his store some treasure that is really worth having—such a man may be reckoned to have won by mere familiarity a power to appreciate what is beautiful and proper.

58

Scholiast on the *Iliad* [on round numbers]: . . . For Homer says 'Nineteen were there of my one womb' [*Il.* 24. 496], and Simonides:

And gracious be thou, O Mother of twenty children.[3]

[1] cf. Poulsen *Delphi* 4 [2] cf. Cram. *A.O.* 3. 173. 12, Plat. *Ion.* 534 b [3] Hecuba; cf. Theocr. 15. 139

59

Sch. Pind. *O.* 13. 78 [τὰ δὲ καί ποτ' ἐν ἀλκᾷ | πρὸ Δαρδάνου τειχέων ἐδόκησαν ἐπ' ἀμφότερα μαχᾶν τάμνειν τέλος]· οἱ Κορίνθιοι ἐπ' ἀμφότερα ἠρίστευσαν ἐν Ἰλίῳ· καὶ γὰρ τοῖς Τρωσὶ συνεμάχησαν καὶ τοῖς Ἕλλησι . . . διὰ τοῦτο δὲ καὶ Σιμωνίδης εἶπε·

Κορινθίοις δ' οὐ μανίει οὐδ' <ἐοῦσι>
Δανάοις.[1]

ἀμφοτέροις γὰρ σύμμαχοι ἐγένοντο.

60

Plut. *Exil.* 8 ἂν γὰρ τούτων τις μνημονεύῃ φρένας ἔχων καὶ μὴ παντάπασι τετυφωμένος, αἱρήσεται καὶ νῆσον οἰκεῖν φυγὰς γενόμενος, Γύαρον ἢ Κίναρον . . . οὐκ ἀθυμῶν οὐδ' ὀδυρόμενος οὐδὲ λέγων ἐκεῖνα τὰ τῶν παρὰ Σιμωνίδῃ γυναικῶν·

ἴσχει δέ με πορφυρέας
ἁλὸς ἀμφιταρασσομένας ὀρυμαγδός.

61

Ath. 4. 172e [π. τῶν Ἄθλων]· ὅτι δὲ τὸ ποίημα τοῦτο Στησιχόρου ἐστὶν ἱκανώτατος μαρτὺς Σιμωνίδης ὁ ποιητής, ὃς περὶ τοῦ Μελεάγρου τὸν λόγον ποιούμενός φησιν·

. . . . ὃς δουρὶ πάντας
νίκασε νεοὺς δινάεντα βαλὼν
Ἄναυρον ὕπερ πολυβότρυος ἐξ Ἰωλκοῦ.
οὕτω γὰρ Ὅμηρος ἠδὲ Στασίχορος ἄεισε λαοῖς.[2]

[1] Κορινθίοις δ' Cram. *A.P*: Sch. Pind. Κορινθίοισιν ἐοῦσι *E*
[2] Ὅμηρος κτλ. the metre of this and the previous line is recorded as Stesichorean; cf. Caes. Bass. *Gr. Lat.* 6, 256, Mar. Vict. ibid. 126, Sch. Pind. *O.* 3 (Garrod *C.Q.* '22, p. 69)

59[1]

Scholiast on Pindar ['how once before the walls of Dardanus the Corinthians were thought to be turning the issues of fights either way']: The Corinthians distinguished themselves on both sides at Troy, fighting both with the Trojans and with the Greeks . . . And this is why Simonides says:

Troy is not wroth with the men of Corinth, Greeks though they be;

for they were allies of both sides.

60

Plutarch *Exile*: If a man will but bear this in mind and keep his head, he will prefer even to live in exile on an island such as Gyaros or Cinaros . . . without losing heart or lamenting or saying like the women in Simonides

The noise of the purple sea-waves about me holds me fast.

61

Athenaeus *Doctors at Dinner* [on the *Funeral Games of Pelias*]: Sound evidence that this poem is the work of Stesichorus is given by the poet Simonides, who in a passage about Meleager says:

who beat all the youth of Iolcos of the vineyards in throwing the spear across the eddies of Anaurus; for thus have Homer and Stesichorus sung to the peoples.

[1] cf. Plut. *Vit. Dion.* 1, Arist. *Rh.* 1. 6, Cram. *A.P.* 1. 285. 8

62–64

Plut. *Vit. Thes.* 17 *τότε δὲ τοῦ Θησέως τὸν πατέρα θαρρύνοντος καὶ μεγαληγοροῦντος ὡς χειρώσεται τὸν Μινώταυρον ἔδωκεν (Αἰγεὺς) ἕτερον ἱστίον λευκὸν τῷ κυβερνήτῃ, κελεύσας ὑποστρέφοντα σῳζομένου τοῦ Θησέως ἐπάρασθαι τὸ λευκόν, εἰ δὲ μή, τῷ μέλανι πλεῖν καὶ ἀποσημαίνειν τὸ πάθος· ὁ δὲ Σιμωνίδης οὐ λευκόν φησιν εἶναι τὸ δοθὲν ὑπὸ τοῦ Αἰγέως, ἀλλὰ*

φοινίκεον ἱστίον ὑγρῷ
πεφυρμένον ἄνθεϊ πρινῶν ἐριθάλλων[1]

καὶ τοῦτο τῆς σωτηρίας αὐτῶν ποιήσασθαι σημεῖον. ἐκυβέρνα δὲ τὴν ναῦν

Ἀμαρσυάδας Φέρεκλος

ὥς φησι Σιμωνίδης.

Sch. Soph. *Aj.* 740 [*τί δ' ἔστι χρείας τῆσδ' ὑπεσπανισμένον;*] *οἷον τί σοι λείπει, ὅπερ σπάνιόν ἐστι, πρὸς τὴν χρείαν τὴν νῦν· ἐσπάνιζε δὲ τὸ ἄμεινον εἶναι πρὸ ὀλίγου αὐτὸν παραγεγονέναι· καὶ παρὰ Σιμωνίδῃ ἐπὶ τοῦ πρὸς Αἰγέα ἀγγέλου πεμφθέντος·*

βιότου κέ σε μᾶλλον ὄνασα πρότερος ἐλθών.[2]

65

Clem. Al. *Str.* 4. 585 *θεὸς δὲ ἡμῖν κηρύσσει καὶ πειστέον αὐτῷ· 'Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. λέγει γοῦν ἡ γραφή· "πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται."' εἰκότως οὖν Σιμωνίδης γράφει·*

[1] E: mss *πρινός, -ου* (changed to suit sing. *ἄνθει*) *ἄνθει ἐριθάλλου* [2] *βιότου κε* Herm: mss *-τω καί* *ὄνασα* Schn: mss *ὤν*

62–64

Plutarch *Life of Theseus*: And then, while Theseus cheered his father and boasted how he would vanquish the Minotaur, Aegeus gave the ship's captain a spare white sail, bidding him hoist the white if he came home with Theseus saved alive, and if not, to sail with the black in token of what had happened. But according to Simonides the sail given by Aegeus was not white, but

a crimson sail dyed with the flower of the springing holm-oak

and Aegeus made this their token that all was well. The captain of the ship was

Phereclus son of Amarsyas

according to Simonides.

Scholiast on Sophocles ['What is it you have left undone?'[1]] that is, what is wanting or lacking to you for this your need? 'what is lacking' means that it would have been better for him to come a moment sooner; and in Simonides, of the messenger sent to Aegeus:

I would have given thee reward more worth than life itself, hadst thou got hither sooner.

65

Clement of Alexandria: God preaches to us and Him we must believe: 'For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith "Whosoever believeth on him shall not be put to shame."' (*Rom.* 10. 10). Well may Simonides write:

[1] Soph. prob. wrote (pleonastically) τί δ' ἐστι χρείας τοῦθ' ὑπεσπανισμένον; χρείας going with τί; Jebb's translation cannot be got out of his text (*E*)

Ἔστι τις λόγος τὰν ἀρετὰν
ναίειν δυσαμβάτας ἐπὶ πέτρας,[1]
σὺν δέ μιν θεᾶν χορὸν ἁγνὸν ἀμφέπειν,[2]
οὐδὲ πάντως βλεφάροις θνατῶν ἔσοπτον,[3]
ᾧ μὴ δακέθυμος ἱδρὼς ἔνδοθεν μόλῃ
ἵκηταί τ' ἀνδρείας ἐς ἄκρον.[4]

66

Hdn. *π.μ.λ.* 2. 919 Walz *πῦρ· οὐδὲν εἰς υρ λῆγον οὐδέτερον μονοσύλλαβον, ἀλλὰ μόνον τὸ πῦρ· ὅπερ Σιμωνίδης καὶ ἕνεκα μέτρου δισυλλάβως ἀπεφήνατο·*

τοῦτο γὰρ μάλιστα φῆρες ἔστυγον πύϊρ.[5]

67

Plut. *Disc. Am.* 24 *ὁ ψευδὴς καὶ νόθος καὶ ὑπόχαλκος ὢν . . . τὸν δὲ κρείττονα τρέμει καὶ δέδοικεν, οὐ μὰ Δία 'παρὰ Λύδιον ἅρμα πεζὸς οἰχνεύων,' ἀλλὰ ὥς φησι Σιμωνίδης*[6]

παρὰ χρυσὸν ἑφθὸν ἀκήρατον
οὐδὲ μόλυβδον ἔχων

68

Stob. *Fl.* 118. 6 [*π. θανάτου καὶ ὡς εἴη ἄφυκτος*]· *Σιμωνίδου·*

ὁ δ' αὖ θάνατος κίχε τοι τὸν φυγόμαχον.[7]

[1] *E*: mss *-τοις ἐπὶ πέτραις* [2] *σὺν* (adv.) *E*: mss *νῦν*: Wil. *νυμφᾶν* *θεᾶν* *E*: mss *θυάν* (*νθε* became *νδυ* from above): Wil. *θοᾶν* *χορὸν* Wil.: mss *χῶρον* [3] *πάντως* *E*: mss *πάντων* mss *ἔσοπτος* [4] *ἵκηταί τ'* *B*: mss *ἵκητ'* mss *ἐς ἀκρ. ἀνδρ.* [5] Lobeck: mss *φηρὲς ἐς τύγε πύϊρ* [6] these 3 words come after *ἑφθὸν* in the mss: perh. *ἀκήρατον* is a

There's a tale that Virtue[1] dwelleth on a rock hard to climb and with a pure band of Goddesses to watch over it, nor may she ever be seen by eye of mortal, unless heart-devouring sweat come out of one and he reach unto the very top of manliness.

66

Herodian *Words without Parallel*: πῦρ, 'fire':—There is no neuter monosyllable in -υρ except this, and Simonides for metre's sake makes it disyllabic:

For fire is what the beasts hate most of all.

67

Plutarch *How to distinguish a Friend from a Flatterer*: The false, counterfeit, base-minted friend . . . stands in awe of the better man, not 'going afoot beside a Lydian chariot,' but in Simonides' phrase:

With pure refinèd gold to his hand, possessing not lead.

68

Stobaeus *Anthology* [on Death and its inevitability]: Simonides:

But Death surely overtaketh him that runneth from the battle.

[1] the Greek word sometimes connotes achievement and the fame it brings

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gloss [7] κίχε *B*: mss ἔκιχε τοι *E*: mss τε: Gais. καί but sound awkward Garrod sugg. κίχε καὶ φυγαίχμαν

69

Plut. *Apophth. Imp.* 207 c [Καίσαρος τοῦ Σεβάστου]· Ἀθηνοδώρῳ δὲ τῷ φιλοσόφῳ διὰ γῆρας εἰς οἶκον ἀφεθῆναι δεηθέντι συνεχώρησεν· ἐπεὶ δὲ ἀσπατάμενος αὐτὸν ὁ Ἀθηνόδωρος εἶπεν 'Ὅταν ὀργισθῇς, Καῖσαρ, μηδὲν εἴπῃς μηδὲ ποιήσῃς πρότερον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα διελθεῖν πρὸς σεαυτόν,' ἐπιλαβόμενος αὐτοῦ τῆς χειρὸς 'Ἔτι σου παρόντος' ἔφη 'χρείαν ἔχω'· καὶ κατέσχεν αὐτὸν ὅλον ἐνιαυτόν, εἰπὼν ὅτι

ἔστι καὶ σιγᾶς ἀκίνδυνον γέρας.

70

Sext. Emp. *Math.* 11. 556 ἀγαθὸν μὲν οὖν, καὶ τοῦτο πρῶτον, εἰρήκασι τὴν ὑγίειαν οὐκ ὀλίγοι τῶν τε ποιητῶν καὶ τῶν συγγραφέων καὶ καθόλου πάντες οἱ ἀπὸ τοῦ βίου. Σιμωνίδης μὲν γὰρ ὁ μελοποιός φησιν·

οὐδὲ καλᾶς σοφίας ἐστὶν χάρις
εἰ μή τις ἔχει σεμνὰν ὑγίειαν.[1]

71

Ath. 12. 512 c [π. τρυφῆς]· καὶ οἱ φρονιμώτατοι καὶ μεγίστην δόξαν ἐπὶ σοφίᾳ ἔχοντες μέγιστον ἀγαθὸν τὴν ἡδονὴν εἶναι νομίζουσιν, Σιμωνίδης μὲν οὑτωσὶ λέγων·

τίς γὰρ ἁδονᾶς ἄτερ
θνατῶν βίος ποθεινὸς ἢ ποία τυραννίς;
τᾶς ἄτερ οὐδὲ θεῶν ζαλωτὸς αἰών.[2]

[1] mss μηδὲ . . . εἶναι χάριν . . . ἔχοι . . . (rightly) [2] τᾶς Kaib: mss τᾶς δ'

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[1] perh. from the same poem as 68, being imitated by Horace in the same ode, 3. 2. 14 and 25; cf. Aristid. 2. 192 and

69 [1]

Plutarch *Sayings of Emperors* [Augustus Caesar]: When the philosopher Athenodorus asked to be allowed to return home because of his age, Augustus agreed; but when the old man on bidding him farewell added 'When you are angry, Caesar, say nothing and do nothing till you have mentally repeated the alphabet,' he took him by the hand saying, 'I still have need of your presence'; and kept him a whole twelvemonth, adding

In silence also there's a worth that brings no risk.

70

Sextus Empiricus *Against the Mathematicians*: Health has been declared not only a good, but the first good, by many poets and prose-writers, indeed by all who write of the realities of life; Simonides the lyrist says:

There's no joy even in beautiful Wisdom, unless one have holy Health.

71

Athenaeus *Doctors at Dinner* [on luxury]: And pleasure is considered a very great good by the keenest-witted of men, men with the highest reputation for wisdom, for instance Simonides, who says:

For what human life, nay, what throne, is desirable without pleasure? Without her the life of a very God is not to be envied.

[1] Sch. (ὁ Σ.), Stob. *Fl.* 33. 5, *C.I.G.* 3. 6308, Clem. *Paed.* 2. 203, Str. 2. 465, Greg. Naz. 4. 317, *Paroem.* 2. 422, Ars. 242, Jul. *Or.* 1. 3, Liban. *Decl.* 15. 1. 445, Philo *Vit. Mos.* 646 c, *Rh. Gr.* Walz 8. 119

72

Ath. 13. 603 f [π. ἔρωτος]· . . . εἶπεν ὁ Σοφοκλῆς κατὰ τὸν Ἴωνα πρὸς τὸν συγκατακείμενον· Ὡς καλῶς Φρύνιχος ἐποίησεν εἴπας· "Λάμπει δ' ἐπὶ πορφυρέαις παρῇσι φῶς ἔρωτος." καὶ πρὸς τόδε ἠμείφθη ὁ Ἐρετριεὺς ἢ Ἐρυθραῖος γραμμάτων ἐὼν διδάσκαλος· Σοφὸς μὲν δὴ σύ γε εἶ, ὦ Σοφόκλεις, ἐν ποιήσει· ὅμως μέντοι γε οὐκ εὖ εἴρηκε Φρύνιχος πορφυρέας εἰπὼν τὰς γνάθους τοῦ καλοῦ. εἰ γὰρ ὁ ζωγράφος χρώματι πορφυρέῳ ἐναλείψειε τουδὶ τοῦ παιδὸς τὰς γνάθους, οὐκ ἂν ἔτι καλὸς φαίνοιτο· οὐ κάρτα δὴ τὸ καλὸν τῷ μὴ καλῷ φαινομένῳ εἰκάζειν δεῖ. γελάσας δ' ἐπὶ τῷ Ἐρετριεῖ Σοφοκλῆς· Οὐδὲ τόδε σοι ἀρέσκει ἄρα, ὦ ξένε, τὸ Σιμωνίδειον, κάρτα δοκέον τοῖς Ἕλλησιν εὖ εἰρῆσθαι·

. . . . πορφυρέου
ἀπὸ στόματος ἱεῖσα φωνὰς παρθένος

73

E.M. 813. 8 χλωρηῒς ἀηδών· ἀπὸ τοῦ χρώματος . . . καὶ Σιμωνίδης·

εὖτ' ἀηδόνες πολυκώτιλοι
χλωραύχενες εἰαριναί

74

Sch. Ar. *Av.* 1410 [ὄρνιθες τίνες οἵδ' κ.τ.λ.] . . . τινὲς παρὰ τὸ Ἀλκαίου (*fr.* 141) καὶ παρὰ τὸ Σιμωνίδου·

Ἄγγελε κλυτὰ ἔαρος ἁδυόδμου,
κυανέα χελιδοῖ

75

Sch. Pind. *O.* 9. 74 [αἴνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων νεωτέρων]· . . . δοκεῖ δὲ τοῦτο πρὸς τὸ Σιμωνίδειον εἰρῆσθαι· ἐπεὶ ἐκεῖνος ἐλασσωθεὶς ὑπὸ Πινδάρου λοιδορίας ἔγραψε κατὰ τοῦ ⟨κ. αὐτοῦ κατα⟩κρίναντος[1] ἀγαθῶν εἰδῶν·[2] ἐπειδὴ ἐκεῖνος εἶπεν·

[1] *E* [2] mss εἰδέον

72

Athenaeus *Doctors at Dinner* [on love]: . . . Sophocles (according to Ion) said to the guest sitting next him, 'What a pretty phrase that is of Phrynichus: "The light of love shines upon crimson cheeks"!' Whereupon the Eretrian or Erythraean—and he was an elementary schoolmaster—exclaimed, 'You may be very clever, Sophocles, at poetry; but all the same, Phrynichus was wrong in calling the cheeks of the pretty one crimson. If the painter were to put crimson on this lad's cheeks, he would no longer be pretty. And therefore what is pretty ought not to be likened to what is not so.' To which Sophocles replied with a smile at the Eretrian, Then, sir, this of Simonides, highly approved by our countrymen in general, will likewise meet your censure:

The maid sent forth speech from her crimson lips.

73[1]

Etymologicum Magnum: Green-hued nightingale (*Od.* 19, 518):—from the colour . . . Compare Simonides:

When the babbling nightingales, the green-necked birds of the Spring

74[2]

Scholiast on Aristophanes *Birds* ['What birds are these' *etc.*]: Some say this comes from Alcaeus (*fr.* 141) and from Simonides:

Loud messenger of sweet-scented Spring, blue Swallow[3]

75

Scholiast on Pindar ['praise thou old wine, but the flowers of new songs']: . . . This appears to be directed against Simonides, who when beaten by Pindar in the contest, wrote abuse of the judge for condemning a good poem. And it is because in this he said:

[1] cf. Sch. *Od.* 19. 518, Eust. 1875. 41 [2] cf. Sch. Ar. *Av.* 1301 [3] loud: in the eaves of a morning, cf. *Anacreont.* 10

ἐξελέγχεται δ' ὁ νέος
οἶνος οὔπω <τὸ> πέρυσι δῶρον ἀμπέλου·[1]
ὁ δὲ μῦθος ὅδε κενεοφρόνων κόρων δέ·[2]

διὰ τοῦτο ὁ Πίνδαρος ἐπαινεῖ παλαιὸν οἶνον.

76

Sch. Eur. *Or.* 236 [κρεῖσσον δὲ τὸ δοκεῖν, κἂν ἀληθείας ἀπῇ]· καὶ Σιμωνίδης·

τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιᾶται.

77

Theod. Metoch. 90 καί·

μόνος ἅλιος οὐρανῷ[3]

φησὶ Σιμωνίδης, καὶ μόνος Ἀριστοτέλης καὶ τὰ ἐκείνου συντάγματα πᾶσα πρόθεσίς ἐστι τοῖς περὶ φιλοσοφίαν . . . σπουδάζειν αἱρουμένοις.

78

Sch. *Il.* 21. 126 [θρῴσκων τις κατὰ κῦμα μέλαιναν φρῖχ' ὑπαΐξει ' ἰχθύς]· ἔστιν ἡ φρὶξ κινουμένου τοῦ πνεύματος ἀρχή· Σιμωνίδης δὲ αὐτὴν καὶ δεῖξαι πειρώμενος οὕτως ἔφη·

εἶσ' ἅλα στίζοισα πνοιά[4]

79

Ibid. 2. 2 [νήδυμος ὕπνος]· . . . οἱ δὲ μεθ' Ὅμηρον καὶ χωρὶς τοῦ ν λέγουσιν . . . καὶ Σιμωνίδης·

οὗτος δέ τοι ἄδυμον ὕπνον ἔχων[5]

[1] τὸ *E* (οὐ τὸ Gerh.) [2] *E*: mss κενεόφρων· κούρων δέ
[3] *B*: mss ἐν οὐρανῷ [4] εἶσ' *B*: mss ἐς [5] ἄδυμον Schn: mss ἥδυμος: perh. τοῦτον δέ τοι ἄδυμος ὕπνος ἔχων

New wine can be known for this year's gift of the vine,[1] and this tale is the work of a fool and a lad,

that Pindar here praises old wine.

76 [2]

Scholiast on Euripides ['appearance winneth even if it be beside the truth']: Compare Simonides:

Appearance forceth even the truth.

77

Theodorus the Metochite *Prelude*: In the words of Simonides,

The sky hath nought but the sun;

and in like manner those who concern themselves with philosophy have nought but Aristotle and his writings for a complete exposition of it.

78

Scholiast on the *Iliad* ['A fish leaping in the wave shall dart beneath the dark ripple']: φρίξ, 'a ripple,' is the beginning of a rising wind. Simonides tries to indicate it thus:

A breeze comes stippling the sea.[3]

79 [4]

The Same ['sweet sleep']: . . . Poets after Homer also use the form without the ν, ἤδυμος . . . Compare Simonides:

but he, possessing sweet slumber

[1] lit. 'not yet last year's'; *i.e.* it is as easy to tell young work as new wine, and neither is good [2] cf. Plat. *Rep.* 2. 356 c [3] cf. *fr.* 13. [4] cf. Eust. 163. 28

80

Cram. *A.P.* 4. 186. 33 νίκη· Ἀπολλώνιος ὁ Ἀρχιβίου ὁ ἔν· εἴκει, τουτέστιν ἐπὶ ὑποχωρεῖ· γέγονεν δὲ κατὰ ἀφαίρεσιν τοῦ ε, συγκοπῇ τῆς ει διφθόγγου· ὁ γοῦν Σιμωνίδης παρετυμολογεῖ· φησὶ γάρ·

ἐνὶ δ' οἴῳ εἶκε θεὰ μέγαν
ἀνεῖσα δίφρον.[1]

81

Ath. 9. 374 d [π. ὀρνίθων] λέγεται δὲ καὶ ἀλεκτορὶς καὶ ἀλέκτωρ· Σιμωνίδης·

Ἱμερόφων' ἀλέκτορ[2]

82

Sch. *Il.* 15. 625 [κῦμα . . . ἀνεμοτρεφές]· . . . καὶ Σιμωνίδης

ἀνεμοτρεφέων πυλάων

εἴρηκε.

83

Ibid. 24. 5 [ὕπνος . . . πανδαμάτωρ]· . . . πανδαμάτωρ δὲ ὁ μηδένα ἐῶν ἀδάμαστον· Σιμωνίδης δὲ

δαμασίφωτα

τὸν ὕπνον εἶπεν.

84

Choer. *Ep.* 1. 279 (Bek. *An.* 3. 1424)· τριγλώχιν· . . . σπανίως γὰρ ηὕρηται ἐν χρήσει ἡ εἰς ν κατάληξις, ὡς παρὰ Σιμωνίδῃ·

τριγλώχιν ὀϊστός

[1] ἐνὶ δ' οἴῳ ms ap. Reitz. *Gr. Etym.* p. 309, here ἐν δὲ οἷον εἶκε *E*: mss εικει θεὰ *B*: mss θεαὶ ἀνεῖσα *E*, cf. 5: mss εἰς [2] mss also ἡμεροφ.: mss ἀλέκτωρ

80

Cramer *Inedita (Paris)*: νίκη 'victory':—Apollonius son of Archibius says that it stands for ὃ ἕν' εἴκει, that is 'that which yields to one,' being formed by the dropping of the initial ε and syncope of the diphthong ει.[1] Simonides alludes to the etymology of it in the lines:

To one alone did the Goddess yield when she mounted the chariot.

81

Athenaeus *Doctors at Dinner* [on poultry]: The forms ἀλεκτορίς 'hen' and ἀλέκτωρ 'cock' also occur: compare Simonides:

Delightsome-voicèd chanticleer

82[2]

Scholiast on the *Iliad* ['a wave reared by the wind']: Simonides speaks of

gates reared by the wind

83[3]

The Same ['all-subduing sleep']: πανδαμάτωρ means 'that which leaves no man unsubdued': Simonides calls sleep

man-subduing

84

Choeroboscus on Theodosius: τριγλώχιν 'three-barbed' . . . the form ending in ν rather than ς, as in Simonides

three-barbèd arrow

is rarely found.

[1] the etymology is hardly correct [2] cf. Eust. 1034. 2 [3] cf. Eust. 1336. 6

85

Sch. Theocr. 1. 65 [Θύρσις ὅδ' ὡξ Αἴτνας]· ἡ δὲ Αἴτνη Σικελίας ὄρος. . . . Σιμωνίδης δὲ Αἴτνην φησὶ κρῖναι Ἥφαιστον καὶ Δήμητραν περὶ τῆς χώρας ἐρίσαντας.

86, 87, 88

Plut. *Q. Conv.* 9. 15. 2 [τίνα κοινὰ ποιητικῆς καὶ ὀρχηστικῆς]· καὶ ὅλως ἔφη μεταθήσειν τὸ Σιμωνίδειον ἀπὸ τῆς ζωγραφίας ἐπὶ τὴν ὄρχησιν. τὴν γὰρ ὄρχησιν εἶναι ποίησιν[1] σιωπῶσαν, καὶ φθεγγομένην ὄρχησιν πάλιν τὴν ποίησιν . . . δόξειε δ' ἄν, ὥσπερ ἐν γραφικῇ, τὰ μὲν ποιήματα ταῖς χρώσεσιν ἐοικέναι τὰ δὲ ὀρχήματα ταῖς γραμμαῖς ὑφ' ὧν ὁρίζεται τὰ εἴδη. δηλοῖ δὲ ὁ μάλιστα κατωρθωκέναι δόξας ἐν ὑπορχήμασιν[2] καὶ γεγονέναι πιθανώτατος ἑαυτοῦ τὸ δεῖσθαι τὴν ἑτέραν τῆς ἑτέρας. τὸ γάρ·

Ἀπέλαστον ἵππον ἢ κύνα
Ἀμυκλαίαν ἀγωνίῳ[3]
ἐλελιζόμενος ποδὶ μίμεο καμπύλον μέλος διώκων·

ἢ τό·[4]

οἵα <δ'> ἀνὰ Δώτιον ἀνθεμόεν πεδίον[5]
πέταται θάνατον κεροέσσᾳ
εὑρέμεν κύων ἐλάφῳ·[6]
τὰν δ' ἐπ' αὐχένι στρέφοισαν ἑὸν κάρα[7]
πάντ' ἐπ' οἶμον[8]

καὶ τὰ ἑξῆς μόνον οὐ Διόθεν[9] τὴν ἐν ὀρχήσει διάθεσιν παρακαλεῖ, καὶ[10] τὼ χεῖρε καὶ τὼ πόδε μᾶλλον δ' ὅλον ὥσπερ μηρίνθοις ἕλκει[11] τὸ σῶμα τοῖς μέλεσι καὶ ἐντείνει, τούτων λεγομένων καὶ

[1] mss ποίησιν γὰρ εἶναι τὴν ὀρχ. [2] mss δόξειεν ὑπ' ὀρχ. [3] mss ἀγωνίων [4] mss also τὸν μὲν [5] mss οἷος ἀναδώτιον ἀνθεμόεντα παιδίον [6] Wytt., cf. Anacr. 52: mss κεράσασα εὑρέμεν μανίων ἐλ. [7] Wytt.-*E*: mss στρέφοιαν ἕτερον κ. perh. the line should end κὰρ πάντ' ἐπ' οἶμον [8] Schn: mss πάντα ἕτοιμον [9] *E*: mss λειόθεν [10] παρακ. καὶ Wil. Rein: mss τα ποίηματα καὶ παρακαλεῖν [11] Wil: mss ἕλκειν

85

Scholiast on Theocritus ['This is Thyrsis of Etna']: Etna is a mountain in Sicily . . . According to Simonides, Etna decided between Hephaestus and Demeter when they quarrelled over the possession of the country.

86, 87, 88 [1]

Plutarch *Dinner-Table Problems* [What features Poetry and Dancing have in common]: In short the saying of Simonides must be changed, he said, from painting to dancing, and we must say not that painting but that the dance is a silent poetry and poetry a speaking dance . . . And it would appear that, as if it were a matter of painting, the poems themselves are like the colours, and the dances to which they belong like the outlines which the colours fill. And the poet who is thought to have done his best and most expressive work in the Hyporcheme or Dance-Song proves that the two arts (of dancing and poetry) stand in need of one another; compare:

Come pursue the curving course of the tune, and imitate with foot a-whirl in the contest unapproachable horse or Amyclean hound;

or this:

And even as on the windy Dotian plain a hound doth fly to find death for a hornèd hind, and she turns the head upon her neck this, that, and every way

and the rest: these passages may almost be said to call down the subject-matter of the dance from heaven above, and to pull and guide one's hands and feet, or rather one's whole body, with the puppet-strings of its music, the body being

[1] cf. Ath. 5. 181 b. Eust. 1166. 49: these three fragments are now generally ascribed to Pindar, prob. rightly: cf. Reinach, *Mél. Weil* p. 413

ὀρχουμένων ἡσυχίαν ἄγειν μὴ δυνάμενον.[1] αὐτὸς γοῦν ἑαυτὸν οὐκ αἰσχύνεται περὶ τὴν ὄρχησιν οὐχ ἧττον ἢ τὴν ποίησιν ἐγκωμιάζων·

ὅταν δὲ γηρύσω νύον[2]
ἐλαφρὸν ὄρχημα οἶδα[3] ποδῶν μιγνύμεν·
Κρῆτά μιν[4] καλέουσι τρόπον τὸ δ' ὄργανον
  Μολοσσόν.[5]

ΙΓ'

ΕΛΕΓΕΙΩΝ

89–90 <εἰς τὴν ἐν Μαραθῶνι μάχην>

Sch. Ar. *Pac.* 736 [εἰ δ' οὖν εἰκός τινα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος | κωμῳδοδιδάσκαλος ἀνθρώπων καὶ κλεινότατος γεγένηται, ἄξιος εἶναί φησ' εὐλογίας μεγάλης ὁ διδάσκαλος ἡμῶν]· παρὰ τὰ Σιμωνίδου ἐκ τῶν Ἐλεγείων·

εἰ δ' ἄρα τιμῆσαι, θύγατερ Διός, ὅστις ἄριστος,[6]
  δῆμος Ἀθηναίων ἐξετέλεσσα μόνος.

90

Sch. Greg. Naz. *Or. in Jul.* 169 d[7] τὸ ἀναμάρτητον, φησίν, ὑπὲρ ἡμᾶς τοὺς ἀνθρώπους· τὸ δὲ μικρόν τι πταίσαντας ἐπανάγεσθαί τε καὶ διορθοῦσθαι ἀνθρώπων ἐστὶ καλῶν τε κἀγαθῶν. λέγει δὲ καὶ Σιμωνίδης—εἷς δ' οὗτος τῶν θ' λυρικῶν—ἐν ἐπιγράμματι ῥηθέντι αὐτῷ ἐπὶ τοῖς Μαραθῶνι πεσοῦσιν Ἀθηναίων τὸν στίχον τοῦτον·

Μηδὲν ἁμαρτεῖν ἐστὶ θεοῦ καὶ πάντα κατορθοῦν.

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[1] Wil: mss τούτων δὲ and δυναμένοις [2] *E* mss γηρῶσαι νῦν [3] cf. 22. 2 ἄνδρα ἰδὼν [4] Cas: mss μέν, μὴν [5] these 4 words in Ath. only [6] perh. τιμήσεις *E*: otherwise supply εἰκὸς from an earlier clause [7] Kirchhoff, *Herm.* 6. 488

unable to keep still while they are being sung or said. At any rate he takes no shame to himself to praise his own dance any more than his own poetry; compare:

And when I shall sing the bride, I know well how to mingle the light dance of the feet. The style of it is called the Cretan, and the instrument of music is Molossian.

Book XIII

ELEGIACS

89–90[1] <On the Battle of Marathon>

Scholiast on Aristophanes ['Now if it is right, thou Daughter of Zeus,[2] to honour him that is the best and most famous author of comedy in the world, great praise is due, says our poet, to me']: This comes from Simonides' *Elegiacs*:

But if it is right, thou Daughter of Zeus,[2] to honour him that is best, it was none but the people of Athens, though I say it, that did this thing.

90

Scholiast on Gregory of Nazianzen: He means that whereas guiltlessness is superhuman, to repair a small error marks the good man and true. Simonides, one of the Nine Lyric Poets, in an epigram[3] he wrote on the Athenians who fell at Marathon has the following line:

To incur no guilt and accomplish all things is the mark of a God.[4]

[1] cf. *Vit. Aesch. Biog. Gr.* 119 'According to some authorities Aeschylus was defeated by Simonides in the *Elegy on Those who fell at Marathon*' [2] Truth [3] *or* inscription; see p. 351 n. [4] the ascription can hardly be correct, as the line occurs in the Chaeronea-epitaph Dem. *Crown* 288

91 εἰς τὴν ἐν Σαλαμῖνι ναυμαχίαν

Plut. *Themist.* 15 οἱ δ' ἄλλοι τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στενῷ κατὰ μέρος προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο

. . . . μέχρι δείλης
ἀντισχόντας

ὥς εἴρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην ἧς οὔθ' Ἕλλησιν οὔτε βαρβάροις ἐνάλιον ἔργον εἴργασται λαμπρότερον, ἀνδρείᾳ μὲν καὶ προθυμίᾳ τῶν ναυμαχησάντων, γνώμῃ δὲ καὶ δεινότητι Θεμιστοκλέους.

92 εἰς τὴν ἐν Πλαταίαις μάχην[1]

Plut. *Hdt. Mal.* 42 ἀλλὰ Κορινθίους γε καὶ τάξιν ἣν ἐμάχοντο τοῖς βαρβάροις, καὶ τέλος ἡλίκον ὑπῆρξεν αὐτοῖς ἀπὸ τοῦ Πλαταιᾶσιν ἀγῶνος, ἔξεστι Σιμωνίδου πυθέσθαι, γράφοντος ἐν τούτοις·

μέσσοι δ' οἵ τ' Ἐφύρην πολυπίδακα ναιετάοντες,
παντοίης ἀρετῆς ἴδριες ἐν πολέμῳ·
<καί>[2]
οἵ τε πόλιν Γλαύκοιο, Κορίνθιον ἄστυ νέμοντες
τῶν <σφῶν>[3] κάλλιστον μάρτυν ἔθεντο πόνων
χρυσὸν τιμῶντες τὸν ἐν αἰθέρι·[4] καί σφιν ἀέξει
αὐτῶν τ' εὐρεῖαν κληδόνα καὶ πατέρων·
ξεινοδόκων γὰρ ἄριστος ὁ χρυσὸς ἐν αἰθέρι λάμπων,[5]
e.g.[6] ξεῖνος δ' ἦλθε κακὸς τοῖς χερὶ δεξαμένοις.

ταῦτα γὰρ οὐ χορὸν[7] ἐν Κορίνθῳ διδάσκων οὐδ' ᾆσμα ποιῶν εἰς τὴν πόλιν, ἄλλως δὲ τὰς πράξεις ἐκείνας ἐλεγεῖα γράφων ἱστόρηκεν.

[1] Blass rightly takes as separate passages of one poem [2] *E* [3] *E*: mss οἳ [4] *E*: mss χρυσοῦ τιμήεντος κτλ. [5] *E* from Apoll. where ξεινοδ. is explained as μαρτύρων γὰρ *E*: mss δ' λάμπων *E.M. E.G*: Zon, Apoll. λαμπρός [6] *E*, *Camb. Phil. Soc. Proc.* 1922 [7] Herw: mss οὐχ οἷον

91[1] On the Sea-fight at Salamis

Plutarch *Themistocles*: The rest, their inferiority in numbers being compensated by the narrowness of the strait, which both prevented the Barbarians from using their whole force at once and caused their ships to fall foul of one another,

held out till fall of night

as Simonides says, and thus won a great and famous victory which outshone any deed of the sea whether Greek or Barbarian, alike in the fire and courage of the men and in the genius of their leader.

92[2] On the Battle of Plataea

Plutarch *The Malignity of Herodotus*: But of the Corinthians and their position in the battle, and what they gained from the conflict at Plataea, we may learn from Simonides, who writes:

Midmost stood the dwellers in Ephyra of the many fountains, men versed in every virtue of war:

and this:

And those that live in Corinth town, the city of Glaucus, made unto themselves a right noble witness of their deeds by honouring the gold that is in the sky;[3] and that gold doth increase and spread wide their fame and the fame of their fathers; for whereas gold is the kindest of all hosts when it shineth in the sky, [it comes an evil guest unto those that receive it in their hand].[4]

He has not said this in any work for which he trained a chorus at Corinth nor in any poem written in honour of that city, but has simply recorded their deeds in an elegiac poem.

[1] cf. Suid. Σιμωνίδης above, p. 248) perh. corrupt, Sch. Ar *Vesp.* 1411, *Vit. Pind.* 98 West. [2] cf. Apoll. *Lex. Hom.* 116. 25, *E.M.* 610. 46, *E.G.* 414. 35, Zon. 1415 [3] the sun [4] they had refused the Persian bribes, cf. 117. 2

93

Amm. Marc. 14. 6. 7 sed laeditur hic coetuum magnificus splendor levitate paucorum incondita, ubi nati sint non reputantium, sed tanquam indulta licentia vitiis ad errores lapsorum ac lasciviam. ut enim Simonides lyricus docet, beate perfecta ratione victuro ante alia patriam esse convenit gloriosam.

e.g.[1] τῷ γὰρ παντελέως εὐδαίμονι βουλομένῳ ζῆν
| πάντων δεῖ μᾶλλον πατρίδος εὐκλεέος.

94

Claudian. *Ep.* 4. 9 [ad Probinum]: 'Fors iuvat audentes, Cei sententia vatis ; | hac duce non dubitem te reticente sequi.

e.g.[1] . . . . τυχὰ τολμῶσιν ἀρήγει.

95

Plut. *An Seni* 1 τὸ γάρ

. . . . πόλις ἄνδρα διδάσκει

κατὰ Σιμωνίδην ἀληθές ἐστιν ἐπὶ τῶν ἔτι χρόνον ἐχόντων μεταδιδαχθῆναι καὶ μεταμαθεῖν μάθημα.

96

Cram. *A.P.* 1. 166. 11 ἀλλ' ἄκουσον τὸ τοῦ Κρωβύλου. Ἀθηναῖος ἦν, τοῖς δὲ πολίταις ποτὲ τοῖς αὐτοῦ συνεβούλευε μὴ προσέχειν τῷ Μακεδόνι Φιλίππῳ προϊσχομένῳ τὰ εἰρηνικά. '. . . εἴ γε βούλεσθε μὴ ληρεῖν ἀλλὰ τοὺς Ἕλληνας ἐλευθερῶσαι καὶ κτήσασθαι πάλιν αὖ τὴν πατρῴαν ἡγεμονίαν

. . . . ἀπροφασίστως
δουλεύοντα . . . .

κατὰ τὸν Σιμωνίδην· οὐδὲν γάρ που μέγα μικρῷ θεραπεύεται.'

[1] *E, Camb. Phil. Soc. Proc.* 1922

93

Ammianus Marcellinus *History*: But the magnificence of these assemblies is spoilt by the uncouth irresponsibility of a few who forget their station in life, and through being allowed licence slip into licentiousness. As the lyrist Simonides says:

For he that would live completely happy must before all things belong to a country that is of fair report.

94[1]

Claudian *Letters* [to Probinus]:

Fortune helps the brave

is the maxim of the poet of Ceos; and whither it leads, though you were silent, I should not hesitate to go.

95

Plutarch *Should Old Men Govern?*: Simonides' dictum

The city is the teacher of the man

applies to those who have still time to be taught better and mend their ways.

96

Cramer *Inedita* (*Paris*): Pray listen to what Crobylus said. He was an Athenian who advised his fellow-countrymen to turn a deaf ear to Philip of Macedon's proposals for peace. '. . . if, that is, you will cease vain talk, if you will free Greece and regain your traditional hegemony, both of which are now, in the words of Simonides,

in bondage inexcusable.

For there's no healing great things with little.'

[1] cf. Verg. *Aen.* 10. 284 (*audentes fortuna iuvat*), Enn. ap. Macr. 6. 1 (*fortibus est fortuna viris data*)

97

Stob. *Fl.* 98. 29 [π. τοῦ βίου, ὅτι βραχὺς καὶ εὐτελὴς καὶ φροντίδων ἀνάμεστος]· Σιμωνίδου·

ἒν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνήρ·
'Οἵη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.'
παῦροι μὴν θνητῶν οὔασι δεξάμενοι
στέρνοις ἐγκατέθεντο· πάρεστι γὰρ ἐλπὶς ἑκάστῳ
ἀνδρῶν ἥτε νέων στήθεσιν ἐμφύεται,
θνητῶν δ' ὄφρα τις ἄνθος ἔχῃ πολυήρατον ἥβης
κοῦφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ·
οὔτε γὰρ ἐλπίδ' ἔχει γηρασέμεν οὔτε θανεῖσθαι,
οὐδ' ὑγιὴς ὅταν ᾖ φροντίδ' ἔχει καμάτου.
νήπιοι, οἷς ταύτῃ κεῖται νόος, οὐδὲ ἴσασιν
ὡς χρόνος ἔσθ' ἥβης καὶ βιότοι' ὀλίγος
θνητοῖς· ἀλλὰ σὺ ταῦτα μαθὼν βιότου ποτὶ τέρμα
ψυχῇ τῶν ἀγαθῶν τλῆθι χαριζόμενος.

98

Plut. *Cons. Apoll.* 17 τὰ γὰρ χίλια καὶ τὰ μύρια κατὰ Σιμωνίδην ἔτη στιγμή τις ἐστὶν ἀόριστος μᾶλλον δὲ μόριόν τι βραχύτατον στιγμῆς.

e.g.[1] χίλια γὰρ καὶ μύρι' ἔτη στιγμή 'στιν ἄϊστος[2]
μᾶλλον δὲ στιγμῆς μικρότατον μόριον.

[1] *E, Camb. Phil. Soc. Proc.* 1922 [2] or 'στ' ἀΐδηλος corrupted because misread ἀεὶ δῆλος?

97

Stobaeus *Anthology* [That Life is short, of little account and full of care]: Simonides:[1]

But there's one saying of the man of Chios[2] which passes all, 'The life of man is even as the life of a green leaf'; yet few that receive it with the ear lay it away in the breast: for there's a hope which springeth in every heart that is young, and so long as man possesseth the flowery bloom of youth there is much that his light heart deems to have no end, counting neither on age nor death, and taking no thought for sickness in time of health. Poor fools they to think so, and not to know that the time of youth and life is but short for such as be mortal! Wherefore be thou wise in time, and fail not when the end is near to give thy soul freely of the best.

98

Plutarch *Letter of Consolation to Apollonius*: For as Simonides says:

A thousand, aye, ten thousand years are but a point one cannot see, nay the smallest part of a point.

[1] Wil. ascribes to Semonides of Amorgus [2] Homer: cf. Plut. *Vit. Hom.* 283 Gale, *Vit. Hom.* Westerm. 28, Cram. *A.P.* 3. 98. 13

99

Plut. *Is. et Os.* 23 ὀκνῶ δέ, μὴ τοῦτο ᾖ τὰ ἀκίνητα κινεῖν καὶ πολεμεῖν τῷ[1] πολλῷ χρόνῳ, κατὰ Σιμωνίδην, μόνον, πολλοῖς δ' ἀνθρώπων ἔθνεσιν καὶ γένεσιν κατόχοις ὑπὸ τῆς πρὸς τοὺς θεοὺς τούτους ὁσιότητος.

e.g.[2] κίνεον τἀκίνητα χρόνῳ πολλῷ πολεμοῦντες
πολλοῖς τ' ἀνθρώπων ἔθνεσι καὶ γένεσιν.

100

Stob. *Ecl.* 1. 28 [ὅτι θεὸς δημιουργὸς τῶν ὄντων καὶ διέπει τὸ ὅλον τῷ τῆς προνοίας λόγῳ, καὶ ποίας οὐσίας ὑπάρχει]· Σιμωνίδης·

Ζεὺς πάντων αὐτὸς φάρμακα μοῦνος ἔχει.

101

Ath. 10. 447 a [π. τοῦ πίνω]· σὺ δὲ πιὼν μὴ φοβηθῇς ὡς εἰς τοὐπίσω μέλλων καταπεσεῖσθαι· τοῦτο γὰρ παθεῖν οὐ δύνανται οἱ τὸν κατὰ Σιμωνίδην πίνοντες

. . . . . οἶνον ἀμύντορα δυσφροσυνάων

102

Ibid. 1. 32 b [π. οἴνων]

οὐδὲν ἀπόβλητον Διονύσιον, οὐδὲ γίγαρτον·[3]

ὁ Κεῖός φησι ποιητής.

103

Ibid. 11. 498 e [π. σκύφου]· Σιμωνίδης δὲ οὐατόεντα σκύφον ἔφη.

e.g. σκύφον οὐατόεντα

[1] mss ἐν τῷ, οὐ τῷ [2] *E, Camb. Phil. Soc. Proc.* 192
[3] οὐδὲν: mss οὐδὲ γὰρ: the lines before οὐδὲ (ἦν ἄρ' ἔπος τόδ'

99 [1]

Plutarch *Isis and Osiris*: I hesitate, lest this be merely, in Simonides' words, to

move what should be left alone, warring against long lapse of time and many tribes and sorts of men

who are inspired with the piety they feel towards these Gods.

100

Stobaeus *Selections* [That God is the Creator of existing things, and orders all by the word of providence, and what he really is]: Simonides:

Great Zeus alone hath the medicines for all ills.

101

Athenaeus *Doctors at Dinner* [on the word 'to drink']: But my friend, when you have drunk you need not be afraid that the manner of your falling will be backward; for this can never happen to such as drink what Simonides calls

wine the defender against care

102

The Same [on wines]: For in the words of the poet of Ceos:

Nothing that belongeth to Bacchus should be thrown away, nay, not a grapestone.

103 [2]

The Same [on the cup called σκύφος]: Simonides speaks of the

earèd cup

[1] cf. Plut. *Vit. Thes.* 10, Arist. *Pol.* 2. 1264 a 1 [2] cf. Eust. 870. 6, 1775. 19, Fav. 332

ἀληθές, ὅτ' οὐ μόνον ὕδατος αἶσαν | ἀλλά τι καὶ χλεύης οἶνος ἔχειν ἐθέλει) Schw. rightly ascribes to another author

104

E.M. 38. 46

εἰριπόνοι δμωαί

Σιμωνίδης ἐκ τοῦ ἐριοπόνοι[1] συγκοπῇ τοῦ ο· οὕτως Ἡρωδιανὸς Περὶ Παθῶν.

105

Ibid. 60. 36 Ἀλέρα καὶ Ἐλάρα·

Ἐλάρας γενεά

οὕτως παρὰ Σιμωνίδῃ.

106

E.G. 645. 43

φύξιμος ὀδμή

ἡ φυγεῖν ἐμποιοῦσα· Σιμωνίδης ὁ Κεῖος.[2]

107

E.M. Vet. 28 ἀμιθρῆσαι· Σιμωνίδης τὸν ἀριθμὸν ἀμιθρὸν εἶπε καθ' ὑπερβιβασμὸν οἷον

κύματ' ἀμιθρεῖν[3]

108

Ath. 3. 125 c [π. τοῦ χιόνος πίνειν κατὰ Σιμωνίδην]· Καλλίστρατος ἐν ζ' Συμμίκτων φησὶν ὡς ἑστιώμενος παρά τισι Σιμωνίδης ὁ ποιητὴς 'κραταιοῦ καύματος ὥρᾳ' καὶ τῶν οἰνοχοῶν τοῖς ἄλλοις μισγόντων εἰς τὸ πότον χιόνος αὐτῷ δὲ οὔ, ἀπεσχεδίασε τόδε τὸ ἐπίγραμμα·

Τῇ ῥά ποτ' Οὐλύμποιο περὶ πλευρὰς ἐκάλυψεν
 ὀξὺς ἀπὸ Θρήκης ὀρνύμενος Βορέης,[4]

[1] *E*: mss αἰριπόλιοι and αἰριοπόλιοι (AI for N) [2] mss ὁ Τήϊος ἀπὸ τῆς Τέω [3] *E*, cf. Theocr. 16. 60 (a proverbial impossibility, like counting the stars): mss κ. ἄμιθρον from above: ἀμιθρῆσαι comes from 154 [4] τῇ Cas: mss τὴν ὀξὺς Valck: mss ὠκὺς

104

Etymologicum Magnum: εἰριπόνοι δμωαί:

bondwomen that work the wool

Simonides, from ἐριοπόνοι with loss of ο; so Herodian *Inflexions.*

105

The Same: Alera and Elara:—compare Simonides:

the offspring of Elara[1]

106

Etymologicum Gudianum: φύξιμος ὀδμή:

a loathsome stench,

literally 'one that makes to flee'; Simonides of Ceos.

107 [2]

Old Etymologicum Magnum: ἀμιθρῆσαι 'to count':—Simonides says ἀμιθρός for ἀριθμός 'number' by transposition; compare

to number the waves

108

Athenaeus *Doctors at Dinner* [on drinking snow like Simonides]: Callistratus in the 7th Book of his *Miscellanies* relates that once when the poet Simonides was dining out 'in the season of mighty heat,' the wine-bearers in mixing snow with the wine for the guests forgot to do so with his, whereupon he improvised the following lines:

Of that with which keen Boreas hies him from Thrace to wrap the sides of Olympus and gnaw the

[1] Tityus: cf. *E.M. Vet.* 22 (παρὰ Σ. ἡ Ἐλάρα, Ἀλέρα δὲ παρὰ Πινδάρῳ, οἷον "Ἀλέρας υἱόν") [2] cf. *E.M.* 83. 13, and *fr.* 154

ἀνδρῶν δ' ἀχλαίνων ἔδακε φρένας, αὐτὰρ ἐθάφθη
ζωὴ Πιερίην γῆν ἐπιεσσαμένη,[1]
ἔν τις ἐμοὶ καὶ τῆς χεέτω μέρος· οὐ γὰρ ἔοικεν
θερμὴν βαστάζειν ἀνδρὶ φίλῳ πρόποσιν.

109

A.P. 6. 216 ἀνάθημα τῷ Διῒ παρὰ Σώσου καὶ Σωσοῦς· Σιμωνίδου·

Σῶσος καὶ Σωσώ, Σῶτερ, σοὶ [2] τόνδ' ἀνέθηκαν,
Σῶσος μὲν σωθείς, Σωσὼ δ' ὅτι Σῶσος ἐσώθη.

110

Ath. 10. 415 f [π. τῶν πολυφάγων καὶ πολυποτῶν]· καὶ Τιμοκρέων δ' ὁ Ῥόδιος ποιητὴς καὶ ἀθλητὴς πένταθλος ἅδην ἔφαγε καὶ ἔπιεν, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῖ·

Πολλὰ πιὼν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ' εἰπὼν
ἀνθρώπους κεῖμαι Τιμοκρέων Ῥόδιος.

111

A.P. 13. 30 Σιμωνίδου· ἑξάμετρος καὶ αὐτὸς ὡς τροχαϊκὸς τετράμετρος κατὰ μετάθεσιν τῶν λέξεων·[3]

Μοῦσά μοι Ἀλκμήνης καλλισφύρου υἱὸν ἄειδε·
υἱὸν Ἀλκμήνης ἄειδε Μοῦσά μοι καλλισφύρου.

[1] ἐθάφθη Pors: mss ἐκάμφθη [2] *B*: mss σωτῆρι [3] ms καὶ οὗτος τροχ. and τῆς λέξεως

[1] the making of such riddles was an after-dinner game [2] doubtless a mock-dedication; the fun lies in the repetition of the syllable *so* which comes 10 times in 27 syllables; the names are masc. and fem. diminutives of *e.g.* Sosibius [3] lit. 'Here lie I, T. of Rhodes, having drunken much, eaten much, and slandered much'; a mock epitaph; cf. *A.P.* 7. 348,

hearts of men who have no cloaks, that which thereafter is buried alive in a shroud of Pierian clay, of that let them fill me my share; for 'tis ill bringing to a friend a bumper that is hot.[1]

109

Palatine Anthology: A dedication to Zeus by Sosus and Soso; by Simonides:

Take, Saviour, this from Sosus and Soso,
For saving Sosus' life and Soso woe.[2]

110

Athenaeus *Doctors at Dinner* [on heavy eaters and drinkers]: And Timocreon the poet and champion athlete of Rhodes ate and drank his fill, witness his epitaph:

Your guttling o'er, your tippling done,
You're lying still, Timocreon.[3]

111

Palatine Anthology: Simonides; an hexameter and the same arranged as a trochaic tetrameter by transposition of the words:

Sing me a song, blest Muse, of the fair-foot Midean's offspring;
Sing me of the fair-foot Midean's offspring, blessèd Muse, a song.[4]

where it bears this quaint lemma: 'Simonides on T. of R. whose inclinations and habits were exactly those of my uncle' [4] Alcmena's son Heracles; the first line is prob. a quotation from the opening of a poem by Timocreon of Rhodes, and the whole a skit; cf. Timocr. 10

112

Ath. 14. 656 c περὶ δὲ λαγῶν Χαμαιλέων φησὶν ἐν τῷ Περὶ Σιμωνίδου ὡς δειπνῶν παρὰ τῷ Ἱέρωνι ὁ Σιμωνίδης, οὐ παρατεθέντος αὐτῷ ἐπὶ τὴν τράπεζαν καθάπερ καὶ τοῖς ἄλλοις λαγῳοῦ ἀλλ' ὕστερον μεταδιδόντος τοῦ Ἱέρωνος, ἀπεσχεδίασεν·

Οὐδὲ γὰρ <οὐδ'> εὐρύς περ ἐὼν ἐξίκετο δεῦρο.[1]

113, 114

Ibid. 10. 456 c γριφώδη δ' ἐστὶ καὶ Σιμωνίδῃ ταῦτα πεποιημένα ὥς φησι Χαμαιλέων ὁ Ἡρακλεώτης ἐν τῷ Περὶ Σιμωνίδου·

Μιξονόμου τε πατὴρ ἐρίφου καὶ σχέτλιος ἰχθὺς
πλησίον ἠρείσαντο καρήατα· παῖδα δὲ νυκτὸς
δεξάμενοι βλεφάροισι Διωνύσοιο ἄνακτος
βουφόνον οὐκ ἐθέλουσι τιθηνεῖσθαι θεράποντα.

φασὶ δὲ οἱ μὲν . . . οἱ δέ φασιν ἐν Ἰουλίδι τὸν τῷ Διονύσῳ θυόμενον βοῦν ὑπό τινος τῶν νεανίσκων παίεσθαι πελέκει. πλησίον δὲ τῆς ἑορτῆς οὔσης εἰς χαλκεῖον δοθῆναι τὸν πέλεκυν· τὸν οὖν Σιμωνίδην ἔτι νέον ὄντα βαδίσαι πρὸς τὸν χαλκέα κομιούμενον αὐτόν. ἰδόντα δὲ καὶ τὸν τεχνίτην κοιμώμενον καὶ τὸν ἀσκὸν καὶ τὸν καρκίνον εἰκῇ κείμενον καὶ ἐπαλλήλως ἔχοντα τὰ ἔμπροσθεν, οὕτως ἐλθόντα εἰπεῖν πρὸς τοὺς συνήθεις τὸ προειρημένον πρόβλημα. τὸν μὲν γὰρ τοῦ ἐρίφου πατέρα τὸν ἀσκὸν εἶναι, σχέτλιον δὲ ἰχθὺν τὸν καρκίνον, νυκτὸς δὲ παῖδα τὸν ὕπνον, βουφόνον δὲ καὶ Διονύσου θεράποντα τὸν πέλεκυν. πεποίηκε δὲ καὶ ἕτερον ἐπίγραμμα ὁ Σιμωνίδης, ὃ παρέχει τοῖς ἀπείροις τῆς ἱστορίας ἀπορίαν·

Φημὶ τὸν οὐκ ἐθέλοντα φέρειν τέττιγος ἄεθλον
τῷ Πανοπηιάδῃ δώσειν μέγα δεῖπνον Ἐπειῷ.

[1] οὐδ' suppl. Musurus, cf. Il. 14. 33 οὐδὲ γὰρ οὐδ' εὐρύς περ ἐὼν ἐδυνήσατο πάσας | αἰγιαλὸς νῆας χαδέειν

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[1] Homer says 'Wide though it was, the beach could not

112

Athenaeus *Doctors at Dinner*: With regard to hares Chamaeleon relates in his book *On Simonides* that when supping once with Hiero, the poet was left out when the jugged hare was served to the guests, whereupon as Hiero was sending him some, he improvised the following parody:[1]

Wide though it was, it could not reach to me.

113, 114

The Same: Verses of the nature of riddles were composed also by Simonides, if we may believe Chamaeleon of Heraclea in his book on that poet; let me quote these:

The father of the wayward kid,
The child of eve upon each lid,
With the fell fish lies jowl by cheek;
And so my quest is still to seek.
For they refuse their aid to lend
Lord Bacchus' butcher-knight to mend.

Some explain it thus . . . Others say it was the custom at Iulis that the ox to be sacrificed to Dionysus should be killed with an axe by a boy. The festival being near, the axe had been sent to be repaired, and Simonides, who was then a lad, was sent off to the blacksmith's to fetch it. Finding the man asleep and his bellows and tongs lying on the ground end to end, he returned to his companions and put to them the above conundrum. For the 'father of the kid' is the bellows, the 'fell fish' the 'crab' or tongs, 'the child of eve' sleep, and 'Bacchus' butcher-knight' the axe. There is another piece by Simonides which puzzles readers who do not know the story:

Who would not be of cricket's prize the winner,
To son of Panopeus shall carry dinner.[2]

contain all the ships' [2] cf. Sch. *Il.* 23. 665, Eust. 1323. 60, 1606. 60, *Rh. Gr.* Walz 6. 200, 7. 949

λέγεται δὲ ἐν τῇ Καρθαίᾳ διατρίβοντα αὐτὸν διδάσκειν τοὺς χορούς· εἶναι δὲ τὸ χορηγεῖον ἄνω πρὸς Ἀπόλλωνος ἱερῷ μακρὰν τῆς θαλάσσης· ὑδρεύεσθαι οὖν καὶ τοὺς ἄλλους καὶ τοὺς περὶ Σιμωνίδην κάτωθεν, ἔνθα ἦν ἡ κρήνη. ἀνακομίζοντος δ' αὐτοῖς τὸ ὕδωρ ὄνου, ὃν ἐκάλουν Ἐπειὸν διὰ τὸ μυθολογεῖσθαι τοῦτο δρᾶν ἐκεῖνον καὶ ἀναγεγράφθαι ἐν τῷ τοῦ Ἀπόλλωνος ἱερῷ τὸν Τρωϊκὸν μῦθον, ἐν ᾧ ὁ Ἐπειὸς ὑδροφορεῖ τοῖς Ἀτρείδαις . . . ὑπαρχόντων οὖν τούτων ταχθῆναί φασι τῷ μὴ παραγιγνομένῳ τῶν χορευτῶν εἰς τὴν ὡρισμένην ὥραν παρέχειν τῷ ὄνῳ χοίνικα κριθῶν. τοῦτ' οὖν κἀν τῷ ποιήματι λέγεσθαι, καὶ εἶναι τὸν μὲν οὐ φέροντα τὸ τοῦ τέττιγος ἄεθλον τὸν οὐκ ἐθέλοντα ᾄδειν,[1] Πανοπηϊάδην δὲ τὸν ὄνον, μέγα δὲ δεῖπνον τὴν χοίνικα τῶν κριθῶν.

115

Plut. *Cohib. Ira* 6 καὶ ὁ Μαρσύας ὡς ἔοικε φορβειᾷ τινὶ καὶ περιστομίοις βίᾳ τοῦ πνεύματος τὸ ῥαγδαῖον ἐγκαθεῖρξε, καὶ τοῦ προσώπου κατεκόσμησε καὶ ἀπέκρυψε τὴν ἀνωμαλίαν·

χρυσῷ δ' αἰγλήεντι συνήρμοσεν[2] ἀμφιδασείας
κόρσας καὶ στόμα λαβρὸν ὀπισθοδέτοισιν
ἱμᾶσιν.

ἡ δ' ὀργὴ φυσῶσα καὶ διατείνουσα τὸ πρόσωπον ἀπρεπῶς, ἔτι μᾶλλον αἰσχρὰν ἀφίησι καὶ ἀτερπῆ φωνήν.

[1] perh. μανθάνειν ᾄδειν *E* [2] Tzetz. προσήρμ.

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[1] in Ceos; cf. for the festival Nicand. ap. Anton. Lib. 1
[2] the cricket being popularly supposed to be the champion singer, the chorister who lost instruction by coming late

Now it is said that the poet used to stay at Carthaea [1] while training the choruses there, and the training-school being high up by the temple of Apollo and far from the sea, all the chorus-men, including the pupils of Simonides, fetched their water from the spring in the lower part of the town. This they did by means of a jackass which they called Epeius after the Epeius who carries water for the Atreidae in the Trojan story, a story which was depicted on the walls of the temple of Apollo near which they were training. . . . Now it was arranged that any chorister who came late should provide the jackass with a quart of barley. This is what is referred to in the verses; he who would not be winner of the cricket's prize means he who would not [learn to] sing,[2] the son of Panopeus means the jackass, and the dinner the quart of barley.

115 [3]

Plutarch *On Restraining Anger*: It seems that Marsyas perforce curbed the violence of his breath by a mouthpiece and cheekbands and thus prevented the ugly puffing-out of his face:

And he joined the fringed sides of his head with day-bright gold, and fitted his wanton mouth with backward-bounden thongs;[4]

whereas anger, through its unseemly puffing and stretching of the face, makes the voice even more ugly and unpleasant than it would otherwise be.

could be said to be unwilling to learn to beat the cricket
[3] cf. Tzet. *Chil.* 1. 372 (τὴν δ' ἔριν ταύτην πού φησιν ᾄσματι Σιμωνίδης), but the ascription is doubtful [4] *i. e.* when playing the flute

ΙΔ'

ΕΠΙΓΡΑΜΜΑΤΩΝ

α' Ἐπικήδεια

116

Anth. Plan. 26 Σιμωνίδου·

Δίρφυος ἐδμήθημεν ὑπὸ πτυχί, σῆμα δ' ἐφ' ἡμῖν
ἔγγυθεν Εὐρίπου δημοσίᾳ κέχυται
οὐκ ἀδίκως· ἐράτην γὰρ ἀπωλέσαμεν νεότητα
τρηχεῖαν πολέμου δεξάμενοι νεφέλην.[1]

117

Lycurg. *Leocr.* 109 τοιγαροῦν ἐπὶ τοῖς ἠρίοις[2] μαρτύρια ἔστιν ἰδεῖν τῆς ἀρετῆς αὐτῶν ἀναγεγραμμένα ἀληθῆ πρὸς ἅπαντας τοὺς Ἕλληνας, ἐκείνοις μὲν τοῖς Λακεδαιμονίοις· (119)· τοῖς δ' ὑμετέροις προγόνοις·

Ἑλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι
χρυσοφόρων Μήδων ἐστόρεσαν δύναμιν.[3]

[1] cf. *Il.* 17. 243 [2] Wurm: mss ὁρίοις τοῦ βίου [3] Aristid. ἔκτειναν (*B* ἔκλιναν) Μήδων ἐννέα μυριάδας: cf. Aristid. Sch. 289 Frommel, where εἴκοσι μυρ.

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[1] This Book and XIII were perh. really one (cf. 89, 165, 199); some of the poems, even where no warning is given in the notes, may be by other hands, for the tendency of an ancient collector would be to ascribe any good contemporary

Book XIV

INSCRIPTIONS[1]

1 Epitaphs

116

Planudean Anthology: Simonides:

We were slain in a glen of Dirphys, and the mound of our grave is made beside Euripus at our country's charge, and rightly so; for by abiding the onset of the cruel cloud of war we lost our lovely time of youth.[2]

117[3]

Lycurgus *Speech against Leocrates*: Thus we may see unimpeachable testimony to their valour engraven upon their tombs for all Greece to read, to the Spartans this: (119); and to your own ancestors this:

At Marathon the Athenians fought for Greece and scattered the might of the Mede and all his gold.

inscription to S.; others may be imitations belonging to a later time; some, on the other hand, may well derive from the author's own collected edition; as I think it better to give too many than too few, I print all that appear in Bergk pp. 408–504 [2] cloud: the thick of the fight, ref. to operations against Chalcis 506 (?) [3] cf. Aristid. 2. 511, where l. 2 runs 'and put to flight ninety thousand Medes'

118, 119, 120

Hdt. 7. 228 [π. τῆς ἐν Θερμοπύλαις μάχης]· θαφθεῖσι δέ σφι αὐτοῦ ταύτῃ τῇπερ ἔπεσον καὶ τοῖσι πρότερον τελευτήσασι ἢ τοὺς ὑπὸ Λεωνίδεω ἀποπεμφθέντας οἴχεσθαι ἐπιγέγραπται γράμματα λέγοντα τάδε·[1]

> Μυριάσιν ποτὲ τῇδε τριακοσίαις ἐμάχοντο
> ἐκ Πελοποννάσου χιλιάδες τέτορες.[2]

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ Σπαρτιήτῃσι ἰδίῃ·[1]

> Ὦ ξεῖν' ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
> κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.[3]

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι τόδε·[1]

> Μνᾶμα τόδε κλείνοιο Μεγιστία, ὅν ποτε Μῆδοι
> Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,
> μάντιος, ὃς ποτε κῆρας ἐπερχομένας σάφα εἰδὼς
> οὐκ ἔτλα Σπάρτας ἁγεμόνας προλιπεῖν.[4]

ἐπιγράμμασι μέν νυν καὶ στήλῃσι, ἔξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα, Ἀμφικτυόνες εἰσί σφεας οἱ ἐπικοσμήσαντες, τὸ δὲ τοῦ μάντιος Μεγιστίεω Σιμωνίδης ὁ Λεωπρέπεός ἐστι κατὰ ξεινίην ὁ ἐπιγράψας.

[1] the stones doubtless had τειδε, ξενε (so Diod.) for ξένϜε, αγγελλεν, προλιπεν, which have either been read 'Ionically' by H. or Ionicised by his transcribers (I have restored α in μνᾶμα κτλ. because mss give Πελοποννασου [2] τριακοσίαις: Diod. διακ. [3] Diod., Lyc., *A.P.*, Ars. ἄγγειλον, Str. ἀπάγγειλον ῥήμασι πείθ.: Lyc., Str., Diod., Ars. (Cic.), πείθ. νομίμοις [4] κλείνοιο: mss also κλειτοῖο

118, 119, 120[1]

Herodotus *Histories* [on the Battle of Thermopylae]: They were buried where they fell, and with them the men who died before the withdrawal of those whom Leonidas sent to the rear; and the following inscriptions stand over their graves:

Here four thousand of the Peloponnese once fought with three thousand thousand.

Such is the epitaph of the whole force; of the Spartans in particular this:

Stranger, go tell the Lacedaemonians that we lie here in obedience to their word.

And of the seer this:

This is the tomb of the famous Megistias, slain by the Medes beside the river Spercheius, the seer who well-knowing that his doom was nigh, would not forsake the leaders of Sparta.

The epitaphs and pillars, with the exception of the epitaph of the seer, were accorded them by the Amphictyons. The epitaph of the seer Megistias was put up by Simonides the son of Leoprepes because of the friendship he bore him.[2]

[1] cf. *A.P.* 7. 248, 249 (Σιμωνίδου), 677, Aristid. 2. 512 and Sch. Lycurg. *Leocr.* 109, Diod. 11. 33, Suid. Λεωνίδης, Str. 9. 429, Ars. 118, Iriart. 91, 293, Cic. *T.D.* 1. 42

[2] the evidence of Hdt., who is concerned only with the setting-up of the epitaphs, must not be taken as indicating that S. did not write the first two as well as the third

121

Str. 9. 425 ὁ δ' Ὀποῦς ἐστι μητρόπολις (Λοκρῶν), καθάπερ καὶ τὸ ἐπίγραμμα δηλοῖ τὸ ἐπὶ τῇ πρώτῃ τῶν πέντε στηλῶν τῶν περὶ Θερμοπύλας ἐπιγεγραμμένον πρὸς τῷ πολυανδρίῳ·

Τούσδε ποθεῖ φθιμένους ὑπὲρ Ἑλλάδος ἀντία Μήδων
μητρόπολις Λοκρῶν εὐθυνόμων Ὀπόεις.[1]

122

Anth. Pal. 7. 301 τοῦ αὐτοῦ (Σιμωνίδου) εἰς τοὺς μετὰ Λεωνίδην τὸν Σπαρτιάτην τελευτήσαντας·

Εὐκλέας αἶα κέκευθε, Λεωνίδα, οἳ μετὰ σεῖο
τῇδ' ἔθανον, Σπάρτας εὐρυχόρου βασιλεῦ,
πλείστων δὴ τόξων τε καὶ ὠκυπόδων σθένος ἵππων
Μηδείων τ' ἀνδρῶν δεξάμενοι πολέμῳ.

123

Dio Chrys. *Or.* 37. 18 ἐν Σαλαμῖνι δ' ἠρίστευσαν (οἱ Κορίνθιοι) καὶ τῆς νίκης αἴτιοι κατέστησαν· Ἡροδότῳ γὰρ οὐ προσέχω, ἀλλὰ τῷ τάφῳ καὶ τῷ Σιμωνίδῃ, ὃς ἐπέγραψεν ἐπὶ τοῖς νέκροις τῶν Κορινθίων τεθαμμένοις ἐν Σαλαμῖνι·

Ὦ ξέν', εὔυδρόν ποκ' ἐναίομες ἄστυ Κορίνθω
νῦν δ' ἅμ' Αἴαντος νᾶσος ἔχει Σαλαμίς.[2]

[1] ποθεῖ Mein: mss ποτὲ [2] ξέν' = ξένϝε: mss ξένε, ξεῖνε ποκ stone: mss ποτ' stone Ϙορινθο: mss Κορίνθου δ' ἅμ' (= ἁμέ) Αἴ. Valck.-*B*: mss ν. δὲ μετ' Αἴ., ν. δὲ ἀνάματος: stone]ντος[mss add ἐνθάδε (ῥεῖα δὲ) Φοινίσσας νῆας καὶ Πέρσας ἑλόντες | καὶ Μήδους ἱερὰν Ἑλλάδα ῥυσάμεθα (ῥυόμεθα, ἱδρυσάμεθα)

121 [1]

Strabo *Geography*: Opus is the mother-city of the Locrians, witness the inscription on the first of the five pillars commemorating Thermopylae, the one near the general grave:

Of those who died for the sake of Greece against the Medes these are mourned by Opus the mother-city of the Locrians of the upright laws.

122 [2]

Palatine Anthology: The Same (Simonides) on those who died with Leonidas the Spartan:

Famous are they this earth doth cover, slain here with thee, Leonidas king of spacious Lacedaemon, when they fought and abode the strength of many and many an arrow and swift-footed horse and man of Media.

123 [3]

Dio Chrysostom *Orations*: And they (the Corinthians) fought the best at Salamis and were the prime cause of the victory. For I prefer the witness not of Herodotus but of their tomb and of Simonides, who wrote the following epitaph on the Corinthians who were buried at Salamis:

Once, O stranger, we lived in the well-watered citadel of Corinth, but now we dwell in Ajax' isle of Salamis.[4]

[1] ascription doubtful [2] perh. by Mnasalcas (cf. *A.P.* 13. 21) [3] cf. Plut. *Hdt. mal.* 39, who apparently does not ascribe it to S. [4] so the stone; literary tradition, *i.e.* Plut. and Dio, adds 'where we saved sacred Greece by taking Phoenician ships with Persians and Medes'

124

Plut. *Hdt. Mal.* 39 τὸ δ' ἐν Ἰσθμῷ κενοτάφιον ἐπιγραφὴν ἔχει ταύτην·

Ἀκμᾶς ἑστακυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν
ταῖς αὐτῶν ψυχαῖς κείμεθα ῥυσάμενοι.[1]

125

Ibid. 39 αὐτός γε μὴν ὁ Ἀδείμαντος, ᾧ πλεῖστα λοιδορούμενος Ἡρόδοτος διατελεῖ καὶ λέγων μοῦνον ἀσπαίρειν[2] τῶν στρατηγῶν ὡς φευξόμενον ἀπ' Ἀρτεμισίου καὶ μὴ περιμενοῦντα, σκόπει τίνα δόξαν εἶχεν·

Οὗτος Ἀδειμάντου κείνου τάφος, οὗ διὰ βουλὰς[3]
Ἑλλὰς ἐλευθερίας ἀμφέθετο στέφανον.

126

Anth. Pal. 7. 251 Σιμωνίδου·[4]

Ἄσβεστον κλέος οἵδε φίλῃ περὶ πατρίδι θέντες
ἀμφεβάλοντο νέφος κυάνεον θανάτου·[5]
οὐδὲ τεθνᾶσι θανόντες, ἐπεί σφ' ἀρετὴ καθύπερθε
κυδαίνουσ' ἀνάγει δώματος ἐξ Ἀΐδεω.

[1] so also *A.P.*, Sch. Aristid., Iriarte; Aristid. adds δουλοσύνης, Πέρσαις δὲ περίφροσι (*B*: mss περὶ φρεσὶ πήματα πάντα ἥψαμεν ἀργαλίης μνήματα ναυμαχίης· | ὄστεα δ' ἥμιν (mss ἡμῖν) ἔχει Σάλαμις· πατρὶς δὲ Κόρινθος | ἀντ' εὐεργεσίης μνῆμ' ἐπέθηκε τόδε (for ἐπέθ. cf. Sa. 145) [2] Cob. from Hdt. 8. 5: mss ἀπαιρεῖν [3] mss Plut. ὃν διὰ πᾶσα (an old variant, cf. *Pol.* 13) [4] lemma εἰς τοὺς αὐτοὺς μετὰ Λεωνίδου πεσόντας but see opp. [5] so Friedmann: mss κ. θ. ἀ. ν.

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[1] the Greek is 'when she stood upon a razor's edge': cf. *A.P.* 7. 250 (Σιμωνίδου), Sch. Aristid. 3. 136, Iriarte 91;

124

Plutarch *Malignity of Herodotus* [after 123]: The cenotaph at the Isthmus bears the following inscription:

With our lives saved we all Greece when her fate hung by a single hair.[1]

125 [2]

The Same [after 124]: And indeed Adeimantus himself, whom Herodotus always maligns most bitterly, and particularly in saying that he was the only general who resisted (Themistocles) with a view to making his escape from Artemisium, pray consider what fame he afterwards enjoyed:

This is the tomb of that Adeimantus, through whose counsels Greece put on the crown of freedom.[3]

126 [4]

Palatine Anthology: Simonides:

These crowned their dear country with fame inextinguishable by wrapping round them the mist and gloom of death; though they died they are not dead, for their valour brings them back in glory from the world below.

also Aristid. 2. 512 (among other poems of S.), who adds from a less trustworthy tradition '[saved all Greece] from slavery, and fastening all manner of woe upon the proud Persians made them to remember a grievous fight at sea. Our bones lie in Salamis, but our fatherland of Corinth hath set up this memorial in return for the good deed we did'
[2] cf. *A.P.* 7. 347 (Σιμωνίδου), Dio Chr. 37. 19 (Σιμ.) [3] ref. to Salamis [4] the headings refer 126 and 127, prob. wrongly (as often), to Thermopylae; *B* rightly favours Plataea, comparing Paus. 9. 2. 5, who says that there Athens and Sparta had each her own monument with epitaph by S.; for 126 *B* compares Iriarte *Reg. Bibl. Matr. Codd. Gr.*, for 127 Sch. Aristid. 3. 154 (Thermop.), Iriarte, Aristid. *Pan.* 1. 214

127

Anth. Pal. 7. 253 Σιμωνίδου·[1]

Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,
ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε τύχη·
Ἑλλάδι γὰρ σπεύσαντες ἐλευθερίαν περιθεῖναι
κείμεθ' ἀγηράντῳ χρώμενοι εὐλογίᾳ.

128

Ibid. 7. 257 ἄδηλον εἰς τοὺς Ἀθηναίους προμάχους·

. . . παῖδες Ἀθηναίων Περσῶν στρατὸν ἐξελάσαντες[2]
ἤρκεσαν ἀργαλέην πατρίδι δουλοσύνην.

129

Ibid. 7. 512 τοῦ αὐτοῦ (Σιμωνίδου)·[3]

Τῶνδε δι' ἀνορέαν ἀρετὰν οὐχ ἵκετο καπνὸς
αἰθέρα δαιομένας εὐρυχόρου Τεγέας,[4]
οἳ βούλοντο πόλιν μὲν ἐλευθερίᾳ τεθαλυῖαν
παισὶ λιπεῖν αὐτοὶ δ' ἐν προμάχοισι θανεῖν.

130

Ibid. 7. 442 Σιμωνίδου·[5]

Εὐθυμάχων ἀνδρῶν μνησώμεθα, τῶν ὅδε τύμβος,
οἳ θάνον εὔμηλον ῥυόμενοι Τεγέαν,
αἰχμηταὶ πρὸ πόληος, ἵνα σφισι μὴ καθέληται
Ἑλλὰς ἀπὸ κλυμένου κρατὸς ἐλευθερίαν.[6]

[1] lemma εἰς τοὺς αὐτοὺς but see on 126; Doric forms should perh. be restored, *e.g.* αἰ . . . θνᾴσκην . . . ἀρετᾶς (so ms corr.) . . . ἁμὶν . . τύχα [2] *B*, cf. 169. 2: mss ἐξολέσαντες [3] lemma εἰς τοὺς Τεγεάτας (ms Ἕλληνας) τοὺς τὴν Ἑλλάδα ms Τεγέαν) ἐλευθέραν ποιήσαντας [4] ἀνορέαν *E*, adj. cf. Soph. *fr.* 384: ms, against usage, ἀνθρώπων through ἀνδρῶν [5] lemma εἰς τοὺς ἐν Τεγέᾳ πεσόντας ἀριστεῖς Ἀθηναίους [6] ἀπὸ κλυμένου *E*: ms ἀποφθιμένου

127 [1]

Palatine Anthology: Simonides:

If the greatest part of virtue is to die well, that hath Fortune given, of all men, unto us; we lie here in glory unaging because we strove to crown Greece with freedom.

128 [2]

The Same: Of uncertain authorship, upon the Athenian vanguard:

. . . the children of the Athenians drove out the Persian host and saved their country from woeful servitude.[3]

129 [4]

The Same: Simonides:

Because of these men's manly virtue the smoke of the burning of spacious Tegea has not gone to the sky; for they chose to leave their children a country green and gay with freedom, and themselves to die in the forefront of the battle.

130 [4]

The Same: Simonides:

Let us remember the fair-fighting men whose tomb this is, who died to save the pastures of Tegea, wielding the spear for their country that their dear Greece might not doff freedom from her renownèd head.

[1] see on 126 [2] cf. Sch. Aristid. 3. 155 (Σιμωνίδου)
[3] prob. incomplete; ascription doubtful; ref. to Plataea?
[4] *B* refers these to Plataea, comparing Hdt. 9. 85, but cf. Paus. 9. 2. 5; perh. alternative suggestions for the same monument, both preserved in S.'s collected works

131

Aristid. 2. 511 π. τοῦ Παραφθέγματος· ἆρά σοι καὶ τὰ τοιάδε δόξει ἀλαζονεία τις εἶναι; . . .

. . . ἀμφί τε Βυζάντειαν ὅσοι θάνον, ἰχθυόεσσαν
ῥυόμενοι πορέαν, ἄνδρες ἀρηϊθόοι.[1]

132

Anth. Pal. 7. 258 [Σιμωνίδου] εἰς τοὺς μετὰ Κίμωνος ἐν Εὐρυμέδοντι ἀριστεύσαντας·

Οἵδε παρ' Εὐρυμέδοντα κατ' ἀγλαὸν ὤλεσαν ἥβην
μαρνάμενοι Μήδων τοξοφόρων προμάχοις
αἰχμηταὶ πεζοί τε καὶ ὠκυπόρων ἐπὶ νηῶν,
κάλλιστον δ' ἀρετῆς μνῆμ' ἔλιπον φθίμενοι.[2]

133

Ibid. 7. 443 [Σιμωνίδου]· εἰς τοὺς πεσόντας παρ' Εὐρυμέδοντα ποταμὸν Ἕλληνας·

Τῶνδέ ποτ' ἐν στέρνοισι ταχυγλώχινας ὀϊστοὺς
λοῦσεν φοινίσσᾳ θοῦρος Ἄρης ψακάδι,
ἀντὶ δ' ἀκοντοδίκων ἀνδρῶν μνημήϊα νεκρῶν
ἔμψυχ' ἀψύχων ἅδε κέκευθε κόνις.[3]

134

Wilhelm *Jahresh. öst. Arch. Inst.* 1899 p. 221 τὸ ἐπίγραμμα τῶν ἐν τῷ Περσικῷ πολέμῳ ἀποθανόντων καὶ κειμένων ἐνταῦθα ἡρώων ἀπολόμενον δὲ τῷ χρόνῳ Ἑλλάδιος ὁ ἀρχιερεὺς ἐπιγραφῆναι ἐποίησεν εἰς τιμὴν τῶν κειμένων καὶ τῆς πόλεως· Σιμωνίδης ἐποίει·

[1] Βυζάντειαν *B*: mss -τιον   πορέαν = πορείαν *E*, cf. *Il.* 9. 360, Ar. *Thesm.* 324: mss χώραν   [2] κατ' *B*: ms ποτ' against metre   [3] ποτ' ἐν Mein: mss ποτε   ἀκοντοδίκων *E*: mss -δόκων   μνημήϊα νεκρῶν ἔμψ. ἀψ. *B-E*, cf. 151: mss μνημεῖα θανόντων ἄψυχ' ἐμψύχων

131

Aristides *On the Extemporary Addition*: Do you perchance call such words as these mere boastfulness?

. . . and those who died before Byzantium, to save the fishy straits of the sea, men swift in the work of war.

132

Palatine Anthology: [Simonides[1]] on those who won distinction with Cimon at the Eurymedon:

These lost their splendid youth at the Eurymedon, fighting the van of the Median bowmen with the spear; both ashore and on swift shipboard they fought, and left when they died a right goodly memorial of their valour.

133

The Same: [Simonides[2]] on the Greeks who fell at the Eurymedon:

In these men's breasts the impetuous War-God washed the long-pointed arrow with crimson drops, and instead of javelineers this dust shrouds the living memorials of corpses without life.

134[3]

On a stone of the fourth or fifth century A.D. *found near Megara*: The epitaph of the heroes who died in the Persian War and lie where they fell, being decayed through lapse of time, the high priest Helladius caused it to be inscribed to the honour of the fallen and of the city; the author is Simonides:

[1] ascription doubtful; cf. Paus. 10. 15. 4 [2] ascription doubtful [3] cf. Paus. 1. 43. 3

Ἑλλάδι καὶ Μεγαρεῦσιν ἐλεύθερον ἆμαρ ἀέξειν
ἱέμενοι θανάτου μοῖραν ἐδεξάμεθα.[1]

μέχρις ἐφ' ἡμῶν δὲ ἡ πόλις ταῦρον ἐνάγιζεν.

135

Anth. Pal. 7. 254 [Σιμωνίδου]· εἰς τοὺς Ἀθηναίων προμάχους·

Χαίρετ' ἀριστῆες πολέμου μέγα κῦδος ἔχοντες
κοῦροι Ἀθαναίων ἔξοχοι ἱπποσύνᾳ,
οἵ ποτε καλλιχόρου περὶ πατρίδος ὠλέσαθ' ἥβαν
πλείστοις Ἑλλάνων ἄντια μαρνάμενοι.[2]

136

Ibid. 7. 270 (and after 650) Σιμωνίδου εἰς ναυηγούς τινας·[3]

Τούσδ' ἀπὸ Τυρρηνῶν ἀκροθίνια Φοίβῳ ἄγοντας
ἓν πέλαγος, μία νύξ, ἓν σκάφος ἐκτέρισεν.[4]

[1] stone adds τοὶ μὲν ὑπ' Εὐβοίᾳ καὶ Παλίῳ ἔνθα καλεῖται | ἁγνᾶς Ἀρτέμιδος τοξοφόρου τέμενος, | τοὶ δ' ἐν ὄρει Μυκάλας, τοὶ δ' ἔμπροσθεν Σαλαμῖνος, | τοὶ δὲ καὶ ἐν πεδίῳ Βοιωτίῳ, οἵτινες ἔτλαν | χεῖρας ἐπ' ἀνθρώπους ἱππομάχους ἱέναι· | ἄστοι δ' ἄμμι τόδε ⟨Μεγαρῆς⟩ γέρας ὀμφάλῳ ἀμφὶς | Νισαίων ἔπορον λαοδόκων ἀγορῆ⟨ς⟩. [2] I restore Ἀθαναίων, ἥβαν because the stone has ιππ]οσυνα[ι and the ms Ἑλλάνων, but these forms are remarkable in an Attic inscr. [3] lemma after 650 adds ἐν Τυρρηνίᾳ ναυηγήσαντας, 270 Σ. εἰς τοὺς ἀπὸ Σπάρτης ναυαγήσαντας [4] ἀπὸ Τ. aft. 650: 270 ποτ' ἐκ Σπάρτας νὺξ κτλ.: mss also ναῦς ἓν σκάφος: mss also εἷς τάφος

[1] the stone records a later addition (prob. omitting a

We received the lot of death because we were fain to exalt the day of freedom unto Greece and the Megarians.[1]

The city has sacrificed a bull to them every year even to our own time.

135

Palatine Anthology: [Simonides] on the Athenian vanguard:

Farewell, ye glorious princes of war, noble young chivalry of Athens, who lost your youth fighting against the more part of all Greece for the sake of your country of the fair dances.[2]

136

The Same: Simonides, on certain men who were shipwrecked[3]:

All these men, on their way to Apollo with first-fruits of the Tyrrhenian spoil, had their burial of one sea, one night, and one ship.

line after *Salamis*: '—some of us beneath Pelion and the Euboean heights, where is the temple named of the virgin-archer Artemis, some in the highlands of Mycalè, some before Salamis, some in the Boeotian plain, who dared lift hand against men that fought on horseback. Our fellow-townsmen of Megara gave us this honour beside the centre of the marketplace of the hospitable Nisaeans' [2] the stone belongs to the mid-5th cent.; ref. prob. to the Athenian defeat at Tanagra 457 (Thuc. 1. 108); S. died 468 [3] prob. in the Corinthian Gulf on the way to Delphi with an offering from the spoils of the victory at Cumae in 474; the inscr. was on a cenotaph

137

Anth. Pal. 7. 344 [Σιμωνίδου] εἰς Λέοντά τινα ὃν ἐφρούρει λέων μαρμαρίνος·[1]

Θηρῶν μὲν κάρτιστος ἐγώ, θνατῶν δ' ὃν ἐγὼ νῦν
  φρουρῶ τῷδε τάφῳ λάϊνος ἐμβεβαώς·[2]
ἀλλ' εἰ μὴ θυμόν γε Λέων ἐμὸν ὡς ὄνομ' εἶχεν,
  οὐκ ἂν ἐγὼ τύμβῳ τῷδ' ἐπέθηκα πόδας.[3]

138

Myth. Vat. 3. 27 Mai: neque enim verum est animam deserere corpus, cum potius corpus animam deserat. hinc et Simonides poeta, et Statius itidem in octavo Thebaidos ait 'Odi artus fragilemque hunc corporis usum | desertorem animi.'

e. g.[4] . . . . . τὸ γὰρ σῶμ' ἀνδρὶ τοιούτῳ
| ψυχὴν κοὐ ψυχὴ σῶμα θανόντι λίπεν.

139

Thuc. 6. 59 Ἱππόκλου γοῦν τοῦ Λαμψακηνοῦ τυράννου Αἰαντίδῃ τῷ παιδὶ θυγατέρα ἑαυτοῦ μετὰ ταῦτα Ἀρχεδίκην Ἀθηναῖος ὢν Λαμψακηνῷ ἔδωκεν (ὁ Ἱππίας), αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι· καὶ αὐτῆς σῆμα ἐν Λαμψάκῳ ἐστὶν ἐπίγραμμα ἔχον τόδε·

Ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
  Ἱππίου Ἀρχεδίκην ἥδε κέκευθε κόνις,
ἣ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὖσα τυράννων
  παίδων τ' οὐκ ἤρθη νοῦν ἐς ἀτασθαλίην.

[1] Huet adds 3-4 from same page, where lemma Καλλιμάχου· εἰς Λεοντά τινα ὃν λέων ἐπὶ τοῦ λάρνακος ἔσκεπε λίθινος: 3-4 with lemma ἄδηλον follow 1-2 in *Plan.* [2] θνατῶν: Stadtm. φωτῶν λάϊνος Mein: mss λαΐνῳ [3] ὡς ὄνομ': mss also οὔνομά τ' [4] *E, Camb. Phil. Soc. Proc.* 1922

137

Palatine Anthology: [Simonides] on one Lion who was guarded by a lion of marble:

I am the most valiant of beasts, even as he whom now I guard in stone astride this grave was most valiant of men; if Lion had had my name without my nature, then had I never set foot upon this tomb.[1]

138[2]

Anonymous Mythographer: For it is not true that the soul leaves the body, but rather that the body leaves the soul. Hence both the poet Simonides . . .,[3] and Statius to the same effect in Book VIII of the *Thebaid*: 'I hate the limbs and this fragile usage of a body that deserts the soul.'

e.g. . . . For the body of such a man as this leaveth | at death his soul, not his soul the body.

139[4]

Thucydides *History*: Aiantides the son of Hippoclus tyrant of Lampsacus soon after received Hippias' daughter Archedicè in marriage, her Athenian father giving her to a Lampsacene because he knew that the rulers of that city had great influence with king Darius. Archedicè's tomb is at Lampsacus, and bears the following inscription:

This dust covers Archedicè the daughter of Hippias the foremost Greek of his time; daughter, wife, sister, and mother, of despots, she lifted not up her heart unto presumptuousness.

[1] ascription doubtful; *L*, who wrongly rejects 3-4 as an addition, sugg. the L. of Hdt. 7. 180; Leonidas (Hdt. 7. 225) impossible, cf. Paus. 3. 8. 2 [2] cf. Stat. *Theb.* 8. 738 and Sch. [3] quotation apparently lost [4] cf. Isid. *Pel. Ep.* 3. 224, Arist. *Rh.* 1. 9 (Σιμωνίδου), Cram. *A.P.* 1. 267. 26

140

Anth. Pal. 13. 26 Σιμωνίδου·[1]

Μνήσομαι· οὐ γὰρ ἔοικεν ἀνώνυμον ἐνθάδ' Ἀρχεναύτεω
κεῖσθαι θανοῦσαν ἀγλαὰν ἄκοιτιν
Ξανθίππην, Περιάνδρου ἀπέκγονον, ὅς ποθ' ὑψιπύργου
σήμαινε λαοῖς τέρμ' ἔχων Κορίνθου.

141

Ibid. 7. 511 τοῦ αὐτοῦ (Σιμωνίδου)· εἰς Μεγακλέα·

Σῆμα καταφθιμένοιο Μεγακλέος εὖτ' ἂν ἴδωμαι
οἰκτίρω σέ, τάλαν Καλλία, οἷ' ἔπαθες.

142

Ibid. 7. 496 Σιμωνίδου· εἰς τινὰ ναυηγὸν ἐν Γερανείᾳ καὶ ταῖς Σκειρωνίσι πέτραις ναυηγήσαντα·[2]

Ἀερία Γεράνεια, κακὸν λέπας, ὤφελες Ἴστρον
τῆλε καὶ ἐν Σκυθέων μακρὸν ὁρᾶν Τάναϊν,[3]
μηδὲ πέλας ναίειν Σκειρωνικὸν ἆγμα θαλάσσας
ἂν ἴεν Ἰφιμένης ἀμφὶ Μολουριάδας·[4]
νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς, οἱ δὲ βαρεῖαν
ναυτιλίαν κένεοι τῇδε βοῶσι τάφοι.

[1] lemma adds ἐπὶ τοῦ τῷ τετραμέτρῳ μείουρον τρίμετρον [2] α in ἀερία, θαλάσσας, ναυτιλίαν *E*: mss η [3] ὤφελες Salm: ms -λεν ἐν Reis: ms ἐκ [4] ἆγμα *E* cf. ἀγμός: ms οἶδμα ἂν ἴεν Ἰφ. *E*: ms ἀγνέα νειφομένας which must conceal a name Μολ. Hemst.-Hart., cf. Arg. Pind. *Is.*: ms μὲ θουριάδος (ο erased)

140

Palatine Anthology: Simonides:

I shall remember; for she that lies here cannot lie unnamed, to wit Xanthippè the beauteous wife of Archenautes and grandchild's grandchild of that Periander who gave the word of sovereignty to them of towered Corinth.[1]

141

The Same: By the same (Simonides), on Megacles:

When I behold the tomb of Megacles, I pity you, poor Callias.[2]

142

The Same: Simonides, on one that was shipwrecked on Geraneia and the Scironian Rocks:

Skyey Geraneia, thou evil crag, I would thou lookedst on Ister far away and upon Scythia's distant Tanaïs, and that the Scironian Cliff dwelt not beside the sea by which Iphimenes sailed about the rock Moluris; but alas! he is a chill corpse in the deep, and this empty tomb proclaims a bitter seafaring.

[1] the speaker is apparently the statue of a Siren or the like
[2] Callias: his father, son of Hipponicus 'Ammon' of the Alcmaeonidae?

143

Anth. Pal. 7. 513 τοῦ αὐτοῦ (Σιμωνίδου)·[1]

Φῆ ποτε Τιμόμαχος, πατρὸς περὶ χεῖρας ἔχοντος
ἡνίκ' ἀφ' ἱμερτὴν ἔπνεεν ἡλικίην·[2]
Ὦ Τιμηνορίδη, παιδὸς φίλου οὔποτε λήξεις
οὔτ' ἀρετὴν ποθέων οὔτε σαοφροσύνην.[3]

144

Ibid. 7. 647 Σιμωνίδου, οἱ δὲ Σιμίου, εἰς Γοργώ τινα κόρην τελευτήσασαν·

Ὕστατα δὴ τάδ' ἔειπε φίλαν ποτὶ ματέρα Γοργὼ
δακρυόεσσα δέρας χερσὶν ἐφαπτομένα·[4]
Αὖθι μένοις παρὰ πατρί, τέκοις δ' ἐπὶ λῴονι μοίρᾳ
ἄλλαν σῷ πολιῷ γήραϊ καδέμονα.

145

Ibid. 7. 515 Σιμωνίδου εἰς Τίμαρχον νεώτερον ἐν νόσῳ τελευτήσαντα·

Αἰαῖ, νοῦσε βαρεῖα, τί δὴ ψυχαῖσι μεγαίρεις
ἀνθρώπων ἐρατῇ πὰρ νεότητι μένειν;
ἣ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας
ἠίθεον, πρὶν ἰδεῖν κουριδίην ἄλοχον.

146

Ibid. 7. 509 τοῦ αὐτοῦ (Σιμωνίδου) εἰς Θέογνιν τὸν Σινωπέα·

Σῆμα Θεόγνιδός εἰμι Σινωπέος, ᾧ μ' ἐπέθηκεν
Γλαῦκος ἑταιρείης ἀντὶ πολυχρονίου.

[1] lemma adds εἰς Πρόμαχον υἱὸν Τιμάνορος [2] Τιμόμαχος Jac: ms πρόμαχος (Plan. Τίμαρχος) [3] λήξεις Heck: ms λήσῃ [4] ms δέρης

143

Palatine Anthology: By the same (Simonides):

When Timomachus was breathing forth his precious youth in his father's arms, he cried 'Never will you cease to long, O son of Timenor, for the valour or the virtue of your dear son.'[1]

144

The Same: [Simonides[2] or] Simias, epitaph of a girl named Gorgo:

These were the last words of Gorgo as she wept with her dear mother's arms about her neck: 'May you remain with my father, and bear, unto a better fortune, another daughter to care for you when you be grey-headed.'

145

The Same: Simonides, on Timarchus, who died young of an illness:

Alas, thou fell disease! Why dost thou grudge the souls of men their sojourn with lovely youth? Now it is the young Timarchus thou hast reft of delicious life, and that ere he might look upon a wedded spouse.

146

The Same: By the same (Simonides), on Theognis of Sinopè:

I am the tomb of Theognis of Sinopè, to whom I was put up by Glaucus in return for a companionship of many years.

[1] the son's name is doubtful [2] more prob. Simias, cf. Ath. 11. 491 c

147

Anth. Pal. 7. 510 τοῦ αὐτοῦ (Σιμωνίδου)· εἰς Κλεισθένην ναυηγὸν Κεῖον·

Σῆμ' οὐκ ἀλλοδαπὴ σὸν ἔχει κόνις,[1] ἐν δέ σε πόντῳ,
Κλείσθενες, Εὐξείνῳ μοῖρ' ἔκιχεν θανάτου
πλαζόμενον, γλυκεροῦ δὲ μελίφρονος οἴκαδε νόστου
ἤμπλακες, οὐδ' ἵκευ Κεῖον ἐπ' ἀμφιρύτην.[2]

148

Ibid. 7. 514 Σιμωνίδου· εἰς Κλεόδημον ὑπὸ Θρᾳκῶν ἀναιρεθέντα·[3]

Αἰδὼς καὶ Κλεόδημον ἐπὶ προχοῇσι Θεαίρου
ἀενάου στονόεντ' ἤγαγεν εἰς θάνατον
Θρηϊκίῳ κύρσαντα λόχῳ· πατρὸς δὲ κλεεννὸν
Διφίλου αἰχμήτης υἱὸς ἔθηκ' ὄνομα.

149

Ibid. 7. 302 Σιμωνίδου· εἰς Νικόδικον·

Τῶν αὐτοῦ τις ἕκαστος ἀπολλυμένων ἀνιᾶται·
Νικοδίκου δὲ φίλοι καὶ πόλις ἥδε τόση.[4]

150

Ibid. 10. 105 Σιμωνίδου·

Χαίρει τις, Θεύδωρος ἐπεὶ θάνον· ἄλλος ἐπ' αὐτῷ
χαιρήσει· θανάτῳ πάντες ὀφειλόμεθα.

[1] οὐκ and σὸν (or τόδ'?) ἔχει *E*: mss μὲν and κεύθει, which *B* keeps, reading σῶμα with *Plan.* [2] Κεῖον Froehlich = Κέων (Attic Κέως presupposes older Κῆος or Κεῖος): mss here and lemma Χῖον, but ι is short [3] lemma adds καὶ κλέεννον

147

Palatine Anthology: By the same (Simonides), on Cleisthenes of Ceos who perished at sea[1]:

Your tomb stands on no foreign soil, Cleisthenes, but the doom of death overtaking you in the Euxine Sea you have lost the sweet delicious home coming and returned no more to wave-washed Ceos.

148

The Same: Simonides, on Cleodemus who was killed by the Thracians:

Cleodemus too was led by Honour to a lamentable death, the which he met in a Thracian ambuscade by the mouth of the ever-flowing Theaerus,[2] and the name of his father Diphilus has been made famous by the deeds of his warrior son.

149

The Same: Simonides, on Nicodicus:

Each is hurt by the loss of his own; the loss of Nicodicus hurts both his friends and all this great city.

150

The Same: Simonides:

Some one rejoices that I, Theodorus, am dead; another will rejoice over him; we are all debts due to Death.

[1] on a cenotaph [2] perh. the Tearus of Hdt. 4. 90

Διφίλου υἱὸν [4] Νικοδίκου Salm: ms -ον τόση *E*: ms πίλη, apparently for πολλή, but?

151

Anth. Pal. 7. 300 Σιμωνίδου· εἰς Πυθώνακτα καὶ τὸν ἀδελφὸν αὐτοῦ·

Ἔνθαδε Πυθώνακτα κασίγνητόν τε κέκευθε
γαῖ' ἐρατῆς ἥβης πρὶν τέλος ἄκρον ἰδεῖν·
μνῆμα δ' ἀποφθιμένοισι πατὴρ Μεγάριστος ἔθηκεν
ἀθάνατον θνητοῖς παισὶ χαριζόμενος.[1]

152[2]

Ibid. 7. 507

Ἄνθρωπ', οὐ Κροίσου λεύσσεις τάφον· ἀλλὰ γὰρ ἀνδρὸς
χερνήτεω μικρὸς τύμβος ἔμοιγ' ἱκανός.[3]

153[4]

Ibid. 7. 507 B

Οὐκ ἐπιδὼν νύμφεια λέχη κατέβην τὸν ἄφυκτον
Γόργιππος ξανθῆς Φερσεφόνης θάλαμον.

154

Ibid. 13. 14 Σιμωνίδου· ἐπὶ ἑξαμέτρῳ πεντάμετρον καὶ δύο τρίμετροι εἶτα ἑξάμετρον·

Ἀργεῖος Δάνδης σταδιόδρομος ἔνθαδε κεῖται
νίκαις ἱππόβοτον πατρίδ' ἐπευκλείσας
Ὀλυμπίᾳ δίς, ἐν δὲ Πυθῶνι τρία,
δύω δ' ἐν Ἰσθμῷ, πεντεκαίδεκ' ἐν Νεμέᾳ,
τὰς δ' ἄλλας νίκας οὐκ εὐμαρές ἐστ' ἀμιθρῆσαι.[5]

[1] Μεγάριστος Grot., cf. Bechtel *Hist. Pers.* 299: ms μέγ' ἄριστος [2] this and the next are one in *A.P.*; Jac. separ: *Plan.* omits this ascribing 153 to Alex. Aetol.; lemma in *A.P.* εἰς Γόργιππον ἐπιτύμβιον· Σιμωνίδου, but? [3] ἔμοιγ' *E*: ms ἐμοὶ δ' [4] see on 152 [5] Nauck, cf. 107: ms ἀριθμῆσαι

151

Palatine Anthology: Simonides, on Pythonax and his brother:

Here lie Pythonax and his brother, ere they might see the full perfecting of lovely youth, and their father Megaristus hath put up an immortal monument in honour of his mortal children dead.[1]

152[2]

The Same:

Sir, you look not on the tomb of Croesus, but since your poor man needs but a little gravestone it is great enough for me.[3]

153[2]

The Same:

Ere I might behold my bridal bed, I Gorgippus went down to the chamber unescapable of flaxen-haired Persephonè.

154

The Same: Simonides: an hexameter followed by a pentameter, two trimeters, and an hexameter:

Here lies Dandes of Argos, the runner of the single course, after glorifying the horse-breeding land of his birth by two victories at Olympia, three at Delphi, two at the Isthmus, fifteen at Nemea, and others well-nigh past counting.[4]

[1] the unnamed brother was perh. an infant [2] ascription doubtful [3] Chernetes 'Poore' was prob. his name, cf. Χερνητάδας *Inscr. Coll.* 5075 B2 [4] he won at Olympia in 476 and 472; cf. Diod. Sic. 11. 53, Dion. Hal. 9. 37 (where mss read Δάτης)

155

Anth. Pal. 7. 177 Σιμωνίδου·

Σᾶμα τόδε Σπίνθηρ Σπίνθηρ' ἐπέθηκε θανόντι.[1]

156

Ibid. 7. 254 B εἰς Βρόταχον· Σιμωνίδου·

Κρὴς γενεὰν Βρόταχος Γορτύνιος ἔνθαδε κεῖμαι
οὐ κατὰ τοῦτ' ἐλθὼν ἀλλὰ κατ' ἐμπορίαν.[2]

157–158

Ibid. 7. 516 and 77 εἰς Σιμωνίδην Σιμωνίδου· Σιμωνίδης εὑρὼν νεκρὸν ἐν νήσῳ τινὶ θάψας ἐπέγραψεν·

Οἱ μὲν ἐμὲ κτείναντες ὁμοίων ἀντιτύχοιεν,
Ζεῦ Ξένι', οἱ δ' ὑπὸ γᾶν θέντες ὄναιντο βίου.

ὁ ταφεὶς νεκρὸς ἐπιφανεὶς τῷ Σιμωνίδῃ ἐκώλυσε πλεῖν· διὸ τῶν συμπλεόντων μὴ πεισθέντων αὐτὸς μείνας σῴζεται καὶ ἐπιγράφει τόδε τὸ ἐλεγεῖον τῷ τάφῳ·

Οὗτος ὁ τοῦ Κείοιο Σιμωνίδεω ἐστὶ σαωτήρ,
ὃς καὶ τεθνηὼς ζῶντ' ἀπέδωκε χάριν.[3]

159

Poll. 5. 47 ἔνδοξον δὲ καὶ Λυκάδα τὴν Θετταλὴν Σιμωνίδης ἐποίησε, γράψας τουτὶ τὸ ἐπίγραμμα ἐπὶ τῷ τάφῳ τῆς κυνός·

Ἦ σευ καὶ φθιμένας λεύκ' ὀστέα τῷδ' ἐνὶ τύμβῳ
ἴσκω ἔτι τρομέειν θῆρας, ἀγρῶσσα Λυκάς·[4]
τᾶς ἀρετὰν οἶδεν μέγα Πάλιον ἅ τ' ἀρίδηλος
Ὄσσα Κιθαιρῶνός τ' οἰονόμοι σκοπιαί.[5]

[1] *E*, cf. 158. 4: ms σ. τ. Σπίνθηρι πατὴρ ἐ. θ. [2] βρόταχος = βάτραχος *E.M.* 214. 43 [3] so *A.P.*, cf. 155 and *Inscr. Gr.* 12. 8. 67, Kühne *Gram. Gr.* 1. 235: Sch. Aristid., Tz., ζῶντα πάρεσχε χ. [4] = ἀγρόεσσα *E*: ms ἄγρωσσα [5] τᾶς *E*: ms τὰν δ'

155

Palatine Anthology: Simonides:

This tomb did Spinther build for Spinther dead.[1]

156

The Same: On Brotachus: Simonides:

I that lie here am Brotachus of Gortyn, a Cretan born, and I came not for this but on business.

157–158 [2]

The Same: Simonides on himself: Simonides, finding a corpse on a certain island, buried it and wrote this epitaph over the grave:

Grant, O God of Guest and Host, that those who slew me shall meet with like fortune, but those who put me under the sod may enjoy a happy life.

The ghost of the buried man now appeared to Simonides and urged him not to set sail. His fellow-travellers refusing to take the warning, Simonides stayed behind alone and was saved from the death which overtook them. Whereupon he put over the grave the following lines:

This is he that saved the life of Simonides of Ceos, he who though dead yet showed his gratitude to the living.

159

Pollux *Vocabulary*: Even Lycas the Thessalian hound was made famous by Simonides, who wrote this epitaph over her grave:

Methinks, huntress Lycas, even the dead white bones in this tomb must still affright the beasts of the field: for thy valour is well-known to great Pelion and far-seen Ossa and the towering sheep-walks of Cithaeron.[3]

[1] father for son? [2] cf. Sch. Aristid. 3. 533, Tz. *Chil.* 1. 632, Cic. *Div.* 1. 27, 2. 66, Val. Max. 1. 7, Liban. 4. 1101 R (who puts the scene at Tarentum on S.'s way to Sicily) [3] *or* lonely heights of C.

β' Ἀναθηματικά

160

Heph. 28 *πᾶν μέτρον εἰς τελείαν περατοῦται λέξιν, ὅθεν ἐπίληπτά ἐστι τὰ τοιαῦτα Σιμωνίδου ἐκ τῶν Ἐπιγραμμάτων·*

Ἦ μέγ' Ἀθηναίοισι φόως γένεθ' ἡνίκ' Ἀριστο-
γείτων Ἵππαρχον κτεῖνε καὶ Ἁρμόδιος.

161

Hdt. 5. 77 *καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν ποιησάμενοι τέθριππον χάλκεον· τὸ δὲ ἀριστερῆς χειρὸς ἕστηκε πρῶτα ἐσιόντι ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλι· ἐπιγέγραπται δέ οἱ τάδε·*[1]

Δεσμῷ ἐν ἀχλυόεντι σιδηρέῳ ἔσβεσαν ὕβριν
παῖδες Ἀθηναίων ἔργμασιν ἐμπολέμοις
ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
τῶν ἵππους δεκάτην Παλλάδι τάσδ' ἀνέθεν.[2]

162

Anth. Plan. 232 *Σιμωνίδου·*

Τὸν τραγόπουν ἐμὲ Πᾶνα, τὸν Ἀρκάδα, τὸν
κατὰ Μήδων,
τὸν μετ' Ἀθηναίων, στήσατο Μιλτιάδης.

[1] I give the lines in the order of the older (late 6th cent.) inscr. of which part has been found, Hdt. follows the later (mid-5th cent.)—3, 2, 1, 4 [2] *ἐμπολέμοις* *E*, cf. Hesych: mss *ἐν πολέμῳ, ἐν ἐκ) πολέμου* mss also *ἀχνυθέντι, ἀχνυνθ.* whence Heck. *ἀχνυόεντι* 'woeful' *τῶν*: mss also *ὧν* *ἀνέθεν* Schn: mss *ἀνέθεσαν, ἔθεσαν*

2 Dedications

160 [1]

Hephaestion *Handbook of Metre*: Every metrical line ends in a complete word; hence such lines as these of Simonides in the *Inscriptions* are incorrect:

A marvellous great light shone upon Athens when Aristogeiton and Harmodius slew Hipparchus.[2]

161 [3]

Herodotus *History*: The Athenians set up as a tithe of the ransom (of the Boeotian and Chalcidian prisoners) a chariot-and-four in bronze, which stands first on the left as you enter the Propylaea of the Acropolis, and bears the following inscription:

The sons of Athens, by subduing them with their deeds of war, extinguished in an iron chain [4] of gloom the pride of the nations of Boeotia and Chalcis, whose tithe is here dedicated in these horses unto Pallas.

162 [5]

Planudean Anthology: Simonides:

The goat-footed Pan, the Arcadian, the enemy of Media, the ally of Athens, I was dedicated here by Miltiades.

[1] cf. Eust. *Il.* 984. 8 [2] the word Aristogeiton, to come into the metre, has to be divided between the two lines—prob. inscribed beneath the statues of the tyrannicides erected in 477, cf. *Mar. Par.* 54 (above, p. 248) [3] date of battles, 507; cf. Diod. *Exc. Vat.* 3. 40, *A.P.* 6. 343, Aristid. 2. 512 (after others by S.), Paus. 1. 28. 2, Him. *Or.* 2. 12 [4] this would recall the actual chains of the ransomed Boeotian and Chalcidian prisoners; dedicated on the Acropolis where Hdt. saw them [5] cf. Sozom. 2. 5, Niceph. 8. 33

163

Plut. *Hdt. Mal.* 39 Διοδώρου δέ τινος τῶν Κορινθίων τριηράρχων ἐν ἱερῷ Λητοῦς ἀναθήμασι κειμένοις καὶ τοῦτ᾽ ἐπιγέγραπται·

Ταῦτ᾽ ἀπὸ δυσαμένων Μήδων ναῦται Διοδώρου
ὅπλ᾽ ἀνέθεν Λατοῖ μνάματα ναυμαχίας.[1]

164

Ibid. 34 εἶτα πιστεύειν ἄξιον τούτῳ γράφοντι περὶ ἀνδρὸς ἢ πόλεως μιᾶς, ὃς ἑνὶ ῥήματι τὸ νίκημα τῆς Ἑλλάδος ἀφαιρεῖται καὶ τὸ τρόπαιον καθαιρεῖ, καὶ τὰς ἐπιγραφὰς ἃς ἔθεντο παρὰ τῇ Ἀρτέμιδι τῇ Προσηῴᾳ κόμπον ἀποφαίνει καὶ ἀλαζονείαν; ἔχει δ᾽ οὕτω τὸ ἐπίγραμμα·

Παντοδαπῶν ἀνδρῶν γενεὰς Ἀσίας ἀπὸ χώρας
παῖδες Ἀθηναίων τῷδέ ποτ᾽ ἐν πελάγει
ναυμαχίᾳ δαμάσαντες, ἐπεὶ στρατὸς ὤλετο Μήδων,
σήματα ταῦτ᾽ ἀνέθεν παρθένῳ Ἀρτέμιδι.[2]

165

Ibid. 36 ὅτι δὲ οὐκ ἐπαινέσαι βουληθεὶς Δημόκριτον, ἀλλ᾽ ἐπ᾽ αἰσχύνῃ Ναξίων συνέθηκε τὸ ψεῦδος, δῆλόν ἐστι τῷ παραλιπεῖν ὅλως καὶ παρασιωπῆσαι τὸ Δημοκρίτου κατόρθωμα καὶ τὴν ἀριστείαν ἣν ἐπιγράμματι Σιμωνίδης ἐδήλωσε·

. . . Δημόκριτος τρίτος ἦρξε μάχης ὅτε πὰρ Σαλαμῖνα
Ἕλληνες Μήδοις σύμβαλον ἐν πελάγει·
πέντε δὲ νῆας ἕλεν δηίων, ἕκτην δ᾽ ὑπὸ χειρὸς
ῥύσατο βαρβαρικῆς Δωρίδ᾽ ἁλισκομένην.

[1] δυσαμένων *A.P.*: Plut. δυσμενέων ἀνέθεν Blf: mss ἀνέθεντο [2] ἀνέθεν *B*: mss ἔθεσαν

163[1]

Plutarch *Malignity of Herodotus*: The offerings dedicated in the temple of Leto by Diodorus, one of the Corinthian commanders, bear the following inscription[2]:

These arms of the Medes whom they sank in the sea the crew of Diodorus dedicated to Leto as a memorial of the sea-fight.

164[3]

The Same: And then shall we believe what he says about a single individual or state, when in one word he robs Greece of the victory, destroys the trophy, and damns as mere boasting and bluff the inscription the Athenians dedicated to Artemis of the East? The inscription runs thus:

When the host of the Mede was destroyed, the sons of Athens defeated tribes of all manner of men from Asia in a fight upon this sea, and dedicated these tokens unto the Virgin Artemis.[4]

165

The Same: It becomes clear that his object in concocting this lie was not to praise Democritus but to shame the Naxians, when we remark that he has passed over without a word the success of Democritus and the distinguished service indicated by the Inscription[5] of Simonides:

. . . Democritus, as one of the three that commanded the fight when the Greeks fought the Medes on the sea off Salamis, took five ships from the foe, and for a sixth feat saved Doris[6] from falling into Barbarian hands.

[1] cf. *A.P.* 6. 215 [2] ref. to Salamis [3] cf. Plut. *Them.* 9 [4] ref. to Artemisium [5] more likely an Elegiac poem, but they may have formed a single Book with the *Inscriptions* [6] the Peloponnese

166

Sch. Pind. *Ol.* 13. 32 [ἐν δ' Ἄρης ἀνθεῖ νέων οὐλίαις αἰχμαῖσιν ἀνδρῶν]· Θεόπομπος δέ φησι καὶ τὰς γυναῖκας αὐτῶν τῶν Κορινθίων[1] εὔξασθαι τῇ Ἀφροδίτῃ ἔρωτα ἐμπεσεῖν τοῖς ἀνδράσιν αὐτῶν μάχεσθαι ὑπὲρ τῆς Ἑλλάδος τοῖς Μήδοις, εἰσελθούσας εἰς τὸ ἱερὸν τῆς Ἀφροδίτης . . . εἶναι δὲ καὶ νῦν ἀναγεγραμμένον ἐλεγεῖον εἰσιόντι εἰς τὸν ναὸν ἀριστερᾶς χειρός· Αἵδ' κ.τ.λ.

Ath. 13. 573 c νόμιμόν ἐστιν ἀρχαῖον ἐν Κορίνθῳ, ὡς καὶ Χαμαιλέων ὁ Ἡρακλεώτης ἱστορεῖ ἐν τῷ Περὶ Πινδάρου, ὅταν ἡ πόλις εὔχηται περὶ μεγάλων τῇ Ἀφροδίτῃ, συμπαραλαμβάνεσθαι πρὸς τὴν ἱκετείαν τὰς ἑταίρας ὡς πλείστας καὶ ταύτας προσεύχεσθαι τῇ θεῷ καὶ ὕστερον ἐπὶ τοῖς ἱεροῖς παρεῖναι. καὶ ὅτε δὴ ἐπὶ τὴν Ἑλλάδα τὴν στρατείαν ἦγεν ὁ Πέρσης, ὡς καὶ Θεόπομπος ἱστορεῖ καὶ Τίμαιος ἐν τῇ ἑβδόμῃ, αἱ Κορίνθιαι ἑταῖραι εὔξαντο ὑπὲρ τῆς τῶν Ἑλλήνων σωτηρίας εἰς τὸν τῆς Ἀφροδίτης ἐλθοῦσαι νεών. διὸ καὶ Σιμωνίδης ἀναθέντων τῶν Κορινθίων πίνακα τῇ θεᾷ τὸν ἔτι καὶ νῦν διαμένοντα καὶ τὰς ἑταίρας ἰδίᾳ γραψάντων τὰς τότε ποιησαμένας τὴν ἱκετείαν καὶ ὕστερον παρούσας συνέθηκε τόδε τὸ ἐπίγραμμα· Αἵδ' κ.τ.λ.

Plut. *Hdt. Mal.* 39 καὶ μὴν ὅτι μόναι τῶν Ἑλληνίδων αἱ Κορίνθιαι γυναῖκες εὔξαντο τὴν καλὴν ἐκείνην καὶ δαιμόνιον εὐχήν, ἔρωτα τοῖς ἀνδράσι τῆς πρὸς τοὺς βαρβάρους μάχης ἐμβαλεῖν τὴν θεόν, οὐχ ὅπως τοὺς περὶ τὸν Ἡρόδοτον ἀγνοῆσαι πιθανὸν ἦν ἀλλ' οὐδὲ τὸν ἔσχατον Καρῶν· διεβοήθη γὰρ τὸ πρᾶγμα, καὶ Σιμωνίδης ἐποίησεν ἐπίγραμμα χαλκῶν εἰκόνων ἀνασταθεισῶν ἐν τῷ ναῷ τῆς Ἀφροδίτης . . . τὸ δὲ ἐπίγραμμα τοῦτό ἐστιν·

Αἵδ' ὑπὲρ Ἑλλάνων τε καὶ εὐθυμάχων πολιατᾶν
  ἐστάθεν εὐξάμεναι Κύπριδι δαμοσίαν
<εὐχάν, ἐμβάλλειν σφετέροις ἀνδρέσσιν ἔρωτα

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[1] prob. Chamaeleon's interpretation of T.'s 'women'; the wives would hardly have been left out of it

166

Scholiast on Pindar ['Among them blooms Ares in the terrible spears of the young men']: According to Theopompus, the Corinthian women, too, went to the temple of Aphrodite and prayed to her that their men should be filled with love of the battle for Greece against the Medes . . . and he declares that the following elegiac poem which was dedicated there is still to be seen on the left hand as you enter the temple: 'These' etc.

Athenaeus *Doctors at Dinner*: According to Chamaeleon of Heraclea in his book *On Pindar*, it is an ancient custom at Corinth that when the city makes supplication to Aphrodite in any great crisis, the intercession shall be attended by as many as possible of the courtesans,[1] who shall pray to the Goddess and afterwards be present at the sacrifice. Accordingly when Greece was invaded by the Persian, the Corinthian courtesans, if we may believe Theopompus and the 7th Book of Timaeus, went to Aphrodite's temple and prayed for the salvation of Greece. And thus it was that when the Corinthians dedicated to the Goddess the tablet which is still extant and inscribed on it the name of each of the courtesans who had made that intercession and afterwards attended the sacrifice, the following inscription was dedicated along with it by Simonides: 'These' etc.

Plutarch *Malignity of Herodotus*: And yet the fact that the women of Corinth, and they only of all the women of Greece, made that wonderful and beautiful prayer that the Goddess should fill their men with love of the battle against the barbarians, was probably well-known to the remotest Carian, let alone Herodotus. Indeed it was matter of common talk, and when bronze images were dedicated in the temple of Aphrodite an inscription was composed for them by Simonides to the following effect:

These women were dedicated in effigy after that they had made public intercession to the Cyprian for Greece and for their fair-fighting fellow-countrymen, <that she should fill their men with love of

τᾶς ἐπ᾽ ἔθνη Μήδων βαρβαρόφωνα μάχας·>[1]
οὐ γὰρ τοξοφόροισιν ἐμήδετο δῖα θεάων
Μήδοις Ἑλλάνων ἀκρόπολιν προδόμεν.[2]

167

Thuc. 1. 132 τά τε ἄλλα αὐτοῦ (τοῦ Παυσανίου) ἀνεσκόπουν (οἱ Σπαρτιᾶται), εἴ τί που ἐξεδεδιῄτητο τῶν καθεστώτων νομίμων καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε·

Ἑλλάνων ἀρχαγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων
Παυσανίας Φοίβῳ μνᾶμ᾽ ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα.

168

Diod. Sic. 11. 33 οἱ δὲ Ἕλληνες ἐκ τῶν λαφύρων δεκάτην ἐξελόμενοι κατεσκεύασαν χρυσοῦν τρίποδα καὶ ἀνέθηκαν εἰς Δελφοὺς ἐπιγράψαντες ἐλεγεῖον τόδε·

[1] εὐθυμάχων: Sch. ἀγχεμ., ἐγχεμ. ἐστάθεν *B*: Plut. ἔσταθεν, Ath. ἔσταθεν, Sch. ἔστασαν, ἔστασαν εὐξάμεναι: Sch. εὐχόμεναι, Ath. εὔχεσθαι δαμοσίαν Lobeck-*E*: mss δαιμονίᾳ an emendation (suggested by T.'s context of δαμοσίᾳ taken as πανδήμῳ, cf. *A.P.* 6. 340 suppl. *E e.g.*, from Sch. and Plut. (the couplet, partly paraphrased in its context in Theop., was probably lost early from his mss through similarity of εὐξ. and εὐχ. [2] ἐμήδετο: Ath. ἐμήσατο, Sch. ἐβούλετο θεάων Boeckh: Sch. θεοῖσιν Ἀφροδίτα, cett. Ἀφροδίτα προδόμεν: Sch. δόμεναι

[1] commemorates the due dedication of the votive offering

the battle against the barbarous-tongued nations of the Medes;> for the mighty Goddess would not deliver over the citadel of Greece into the hands of Median bowmen.[1]

167

Thucydides *History*: The Spartan nobles carefully investigated Pausanias' behaviour to see if he had departed from the established customs, and among other things fastened upon the following personal eulogy which he had seen fit some time before to have inscribed upon the tripod which the Greeks dedicated at Delphi as an offering from the spoil of the Medes (at Plataea):

When Pausanias in command of the Greeks destroyed the Median host he dedicated this memorial unto Phoebus.

This inscription was now at once erased by the Spartans, who engraved upon the offering the names of all the cities which had set it up after their combined defeat of the Barbarian.[2]

168

Diodorus of Sicily *Historical Library*: The Greeks (after Plataea) took a tithe of the spoil and made with it a gold tripod which they dedicated at Delphi with the following inscription:

(ἐστάθεν) after the prayer was fulfilled (οὐ γὰρ κτλ.) fair-fighting: mss also have 'fighting hand-to-hand,' but 'fair-fighting' implies what this expresses, viz. contrast between the valour required for close and for distant combat repetition of 'Median' comes of a desire to contrast them contemptuously with the 'citadel of *Greece*'

[2] cf. Dem. *Neaer.* 97, Plut. *Hdt. Mal.* 42, Aristodem. 355 Wesch., *A.P.* 6. 197 (Σιμωνίδου), Suid. Παυσανίας, *Paroem.* 2. 397, Nep. *Paus.* 1, Aristid. 2. 233, Hdt. 9. 81, Paus. 3. 8. 1, who ascribes it to S. and says it was the only known poem in honour of a Spartan king; the later inscr. is still extant, Dittenb. *Syll.* 7 (see on 168)

Ἑλλάδος εὐρυχόρου σωτῆρες τόνδ' ἀνέθηκαν
δουλοσύνης στυγερᾶς ῥυσάμενοι πόλιας.

169

Plut. *Hdt. Mal.* 42 τέλος δὲ (Ἀθηναῖοι καὶ Λακεδαιμόνιοι) τῷ βωμῷ τὸ ἐπίγραμμα τοῦτο γράψαντες ἐνεχάραξαν·

Τόνδε ποθ' Ἕλληνες νικοστράτου ἔργῳ Ἄρηος
Πέρσας ἐξελάσαντες ἐλευθέρᾳ Ἑλλάδι κοινὸν
ἱδρύσαντο Διὸς βωμὸν Ἐλευθερίου.[1]

170

Sch. Pind. *Pyth.* 1. 152 φασὶ δὲ τὸν Γέλωνα τοὺς ἀδελφοὺς φιλοφρονούμενον ἀναθεῖναι τῷ θεῷ χρυσοῦς τρίποδας ἐπιγράψαι ταῦτα ταῦτα·

Φαμὶ Γέλων', Ἱέρωνα, Πολύζαλον, Θρασύβουλον,[2]
παῖδας Δεινομένεος, τοὺς τρίποδας θέμεναι[3]
ἐξ ἑκατὸν λιτρᾶν καὶ πεντήκοντα ταλάντων
Δαμαρετίου χρυσοῦ, τᾶς δεκάτας δεκάταν[4]

[1] νικοστράτου *E*, cf. name: mss Plut. νίκης κράτει, *A.P.* ῥώμῃ χερὸς ἔργῳ: mss also πόθῳ ἐλευθέρᾳ: mss also ἐλεύθερον κοινὸν: mss also κόσμον [2] φαμί: I restore α for η throughout where the mss Ionicise [3] *A.P.*, Suid. τὸν τρίποδ' ἀνθέμεναι, cf. Diod. 11. 26 [4] ll. 3–4 only in *A.P.* and Suid. Δαμαρετίου for -τείου, cf. Sch. Pind. *O.* 2. 1 where A reads δημαρέτιον corr. from δημάρετον: mss δαρετίου (cf. Suid.): or Δαρεϊκοῦ (Alciph. 1. 5) Reinach?

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[1] cf. Ars. 118; prob. not by S. but added to the base, now lost, of the monument later (see on 167); the traces of the line substituted for 167 are thus restored by Goettling Ἀπόλλωνι θεῷ [στάσαντ'] ἀνάθημ' ἀπὸ Μ[ήδων] [2] some mss here and *A.P.* 6. 50 (Σιμωνίδου) insert after line 1 εὐτόλμῳ ψυχῆς λήματι πειθόμενοι 'in obedience to the courage of their

This tripod was dedicated by the saviours of spacious Greece after that they had saved their cities from hateful servitude.[1]

169 [2]

Plutarch *Malignity of Herodotus*: Finally the Athenians and Spartans wrote and engraved upon the altar (at Plataea):

This altar the Greeks did build to be an altar of the Zeus of Freedom common to a free Greece, after that their deeds of triumphant war had driven out the Persians.

170 [3]

Scholiast on Pindar: It is said that Gelo out of regard for his brothers dedicated to the God gold tripods thus inscribed:

I say that Gelo, Hiero, Polyzalus, and Thrasybulus, sons of Deinomenes, dedicated these tripods out of fifty talents and a hundred litres of the gold of Damaretè,[4] being a tithe of the tithe of the booty

soul' [3] cf. *A.P.* 6. 214 (Σιμωνίδου), Suid. Δαρετίου [4] wife of Gelo who gave her name to a coinage generally identified with the fine *silver* coinage of the period; the couplet is therefore thought to be a later addition; cf. Diod. 11. 26, Ath. 6. 231 e: but perh. we should read 'of gold in daries'. Homolle *Mél. Weil*, finding together at Delphi four tripod-bases, two larger (A and B) bearing dedicatory inscriptions of Gelo and [Hiero?] and two smaller (C and D) without inscr., believes the lost pedestal of C and D to have borne these lines; A's inscr. speaks of a Nikè as well as a tripod, B's (of apparently later date) of the weight in [talents and] minae; the historians make no mention of Pol. and Thras., perh. because our inscr. had disappeared: prob. A stood first alone to commemorate Himera (480), B, C, D were added by Hiero after Cumae (474) prob. in 468 (cf. Bacch. 3. 17); Sitzler *Burs. Jahresb.* '07 reads Hiero for Gelo in Sch.; see Poulsen *Delphi*, Jebb Bacch. 452

βάρβαρα νικάσαιτας ἔθνη· πολλὰν δὲ παρασχεῖν
σύμμαχον Ἕλλασιν χεῖρ' ἐς ἐλευθερίαν.

171

Aristid. 2. 209 ἐπὶ δὲ Εὐρυμέδοντι ποταμῷ ναυμαχίας καὶ πεζομαχίας μνημεῖα ἔστησεν ὁ Κίμων ἀμφότερα ἡμέρᾳ μιᾷ νικῶν. ὥστε τοῖς προτέροις ἔργοις ἐκπεπληγμένων τῶν ποιητῶν τοῖς ὑπ' ἐπήεσαν οἱ βάρβαροι πραχθεῖσιν, ὅμως τις ὕμνησεν αὐτῶν τὰ εἰς[1] ὕστερον, οὐ πάντα ἀλλὰ μιᾶς τινος ἡμέρας ἔργα·

Ἐξ οὗ τ' Εὐρώπην Ἀσίας δίχα πόντος ἔνειμεν[2]
καὶ πόλιας θνητῶν θοῦρος Ἄρης ἐφέπει,[3]
οὐδέν πω κάλλιον ἐπιχθονίων γένετ' ἀνδρῶν
ἔργον ἐν ἠπείρῳ καὶ κατὰ πόντον ὁμοῦ·[4]
οἵδε γὰρ ἐν γαίῃ Μήδων πολλοὺς ὀλέσαντες
Φοινίκων ἑκατὸν ναῦς ἕλον ἐν πελάγει
ἀνδρῶν πληθούσας·[5] μέγα δ' ἔστενεν Ἀσὶς ὑπ' αὐτῶν
πληγεῖσ' ἀμφοτέραις χερσὶ κραταιπολέμοις.[6]

172

Anth. Pal. 6. 2 Σιμωνίδου· ἐπὶ τόξοις ἀνατεθεῖσιν ἐν τῷ τῆς Ἀθηνᾶς ναῷ·

Τόξα τάδε πτολέμοιο πεπαυμένα δακρυόεντος
νηῷ Ἀθηναίης κεῖται ὑπωρόφια,
πολλάκι δὴ στονόεντα κατὰ κλόνον ἐν δαϊφώτων
Περσῶν ἱππομάχων αἵματι λουσάμενα.[7]

[1] *E*: mss εἰς ταῦτα [2] so an imitation *C.I.G.* 3. 4269: Aristid. and Sch. ἔκρινεν [3] πόλιας θνητῶν: *A.P.* πόλεμον λαῶν ἐφέπει: Diod. ἐπέχει [4] οὐδέν: Aristid. and Sch. οὐδενί, *A.P.* οὐδαμὰ κάλλιον: Diod. τοιοῦτον ὁμοῦ: Diod. ἅμα [5] γαίῃ: Diod., Ars., *A.P.* Κύπρῳ [6] *E*: mss κράτει πολέμου [7] δαϊφώταν *E*, cf. δαμασίφως Sim. 83, δαϊκτάμενος, δαΐφρων Hom: mss δαΐ φωτῶν

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[1] this would make the value of the whole booty 6,400 Attic

they had of their victory over the Barbarian nations when they gave a great army to fight beside the Greeks for freedom.[1]

171 [2]

Aristides *On the Four Great Athenians*: At the river Eurymedon, having won on both elements in the same day, Cimon set up commemorative monuments of fights both by sea and by land, and thus, amazed as the poets were by the earlier deeds of glory done when the Barbarians invaded Greece, one of them nevertheless sang of the later achievements—not indeed of all of them, but of those that were done on a certain single day.[3]

Since the day the sea parted Europe from Asia and the impetuous War-God first haunted the cities of mankind, no fairer deed of earthly men ever befel at once on land and sea. For these men first destroyed many of the Medes ashore and then took a hundred ships of the Phoenicians on the sea, ships and shipmen too; and loud were Asia's laments when she found herself smitten with both of their mightily-warring hands.[4]

172 [5]

Palatine Anthology: Simonides, on a bow and arrows dedicated in the temple of Athena:

This bow and its arrows that lie beneath the roof of Athena's temple their lamentable warfare done, oft-times amid the mournful mellay bathed themselves in the blood of the man-destroying horsemen of Persia.

talents (£1,500,000), doubtless a gross exaggeration; Sitz. sugg. τῷ Ἑκάτῳ for τᾶς δεκάτας, thus reducing it to 640

[2] cf. Aristid. 2. 512 (among others really by S.) and Sch. 3. 209 (Σιμωνίδης), *A.P.* 7. 296 (Σ.), Diod. 11. 62, *Paroem.* 2. 409 (Σ.), Ars. 329. Aristid. 2. 210

[3] ascription doubtful

[4] to do a thing with both hands was to do it earnestly and thoroughly; there is double intention here, the hands being also 'arms' military and naval

[5] cf. Aesch. *Pers.* 460, Hdt. 9. 22, 60

173

Anth. Pal. 6. 52 Ἀνάθημα τῷ Διῒ παρὰ στρατιώτου· Σιμωνίδου.

Οὕτω μοι, μελία ταναά, ποτὶ κίονα μακρὸν
ἧσο πανομφαίῳ Ζανὶ μένουσ' ἱερά·[1]
ἤδη γὰρ χαλκός τε γέρων αὐτά τε τέτρυσαι
πυκνὰ κραδαινομένα δαΐῳ ἐν πολέμῳ.

174

Ibid. 6. 213 ἀνάθημα τοῦ αὐτοῦ (Σιμωνίδου)·

Ἓξ ἐπὶ πεντήκοντα, Σιμωνίδη, ἤραο ταύρους[2]
καὶ τρίποδας πρὶν τόνδ' ἀνθέμεναι πίνακα·
τοσσάκις ἱμερόεντα διδαξάμενος χορὸν ἀνδρῶν
εὐδόξου Νίκης ἀγλαὸν ἅρμ' ἐπέβης.[3]

175

Aristid. 2. 510 ἐτόλμησε γοῦν (ὁ Σιμωνίδης) εἰπεῖν·

. . μνήμῃ δ' οὔτινά φημι Σιμωνίδῃ ἰσοφαρίζειν
ὀγδωκονταέτει παιδὶ Λεωπρέπεος·[1]

τουτὶ γὰρ οὐχ ἕτερος δήπου περὶ τοῦ Σιμωνίδου λέγει, ἀλλ' αὐτὸς εἰς ἑαυτὸν πεποίηκεν· ἵνα δὲ μὴ δόξῃ νέος ὢν ἔτι καὶ ὡραϊζόμενος λέγειν ταῦτα προστίθησιν· Ὀγδωκονταέτει κ.τ.λ.

176

Max. Plan. ad Hermog. 5. 513 Walz . . . τὸν Σιμωνίδην· οὗτος πάσης ἐπιστήμων ποιητικῆς καὶ μουσικῆς ὑπῆρχεν, ὡς ἐκ νεότητος ἄχρι γήρως ἐν τοῖς ἀγῶσι νικῶν·[5] ὡς καὶ τὸ ἐπίγραμμα δηλοῖ·

[1] οὕτω μοι: mss also οὔ. τοι [2] Tz. νίκας [3] τοσσάκις Heck: mss τοσσάκι δ' [4] μνήμῃ: mss also -ην last line quoted only below by Aristid. [5] mss νικᾷ

173 [1]

Palatine Anthology: A soldier's offering to Zeus; Simonides:

Rest so, thou fine long ash, against the tall pillar, abiding ever sacred to Zeus the Diviner; for thy bronze point is grown old and thou thyself art worn out with much wielding in dreadful war.[2]

174 [3]

The Same: A dedication of the same (Simonides):

Fifty and six, Simonides, were the bulls and the tripods you had won ere you set up this tablet, even so many were the times you mounted the splendid chariot of glorious Victory for teaching a delightful chorus of men.

175 [4]

Aristides *The Extemporary Addition*: For Simonides could say:

. . . and I declare that no man can rival in power of memory Simonides the son of Leoprepes, eighty years old though he be.

These are not the words of another man speaking of Simonides, but his own, and moreover he adds the second line to show that it is not a boast of his youthful prime.

176 [5]

Maximus Planudes: Simonides was skilled in all poetry and music, winning prizes from youth to age: compare the inscription:

[1] cf. Suid. ταναή, Μελίαι, ἧσο [2] ash: spear [3] cf. Tz. *Chil.* 4. 487, 1. 636 [4] cf. *Ox. Pap.* 1800 [5] cf. Tz. ap. Cram. *A.O.* 353. 4. Plut. *An Seni* 3, Val. Max. 8. 7. 13

Ἦρχε μὲν Ἀδείμαντος Ἀθηναίοις ὅτ' ἐνίκα
  Ἀντιοχὶς φυλὴ δαιδάλεον τρίποδα·[1]
Ξεινοφίλου δὲ τόθ' υἱὸς Ἀριστείδης ἐχορήγει
  πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῷ·[2]
ἀμφὶ διδασκαλίῃ δὲ Σιμωνίδῃ ἕσπετο κῦδος
  ὀγδωκονταέτει παιδὶ Λεωπρέπεος.

177

Anth. Pal. 13. 28 [Βακχυλίδου ἢ Σιμωνίδου]·[3]

Πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν Ὧραι
  ἀνωλόλυξαν κισσοφόροις ἐπὶ διθυράμβοις
αἱ Διονυσιάδες, μίτραισι δὲ καὶ ῥόδων ἀώτοις
  σοφῶν ἀοιδῶν ἐσκίασαν λιπαρὰν ἔθειραν·
οἳ τόνδε τρίποδα σφίσι μάρτυρα Βακχίων ἔθηκαν
  ἄθλων, ἐκείνους γ' Ἀντιγένης ἐδίδασκεν ἄνδρας·[4]
εὖ δ' ἐτιθηνεῖτο γλυκερὰν ὄπ' Ἀθηνάοις Ἀρίστων
  Ἀργεῖος ἡδὺ πνεῦμα χέων καθαροῖς ἐν αὐλοῖς,[5]
τῶν ἐχορήγησεν κύκλον μελιγήρυν Ἱππόνικος[6]
  Στρούθωνος υἱὸς ἅρμασιν ἐν Χαρίτων φορηθείς,
αἵ οἱ ἐπ' ἀνθρώπους ὄνομα κλυτὸν ἀγλαάν τε νίκαν
  θεοῦ θ' ἕκατι θῆκαν ἰοστεφάνων τε Μοισᾶν.[7]

[1] μὲν Ἀδείμαντος *E*: Plan. μὲν Ἀδ., Ἀδ. μὲν Tz. [2] τόθ' *E*: mss τις [3] lemma adds incorrect description of metre [4] Mein.-*E*: ms ἀέθλων | θῆκαν· κείνους δ' [5] ὑπ' Ἀθηνάοις *E*,

When the tribe Antiochis won a fine-wrought tripod, Adeimantus was archon at Athens,[1] Aristides son of Xenophilus was master of the well-taught chorus of fifty men, and the credit for the teaching fell to Simonides son of Leoprepes, being eighty years of age.

177

Palatine Anthology: [Bacchylides or Simonides[2]]:

Oft have the Dionysian Seasons shouted with joy for the ivy-dight dithyramb at the dances of the tribe Acamantis, and shaded the shining locks of skilful singers with ribbons and with choice roses; but they who have made this tripod to be witness to their Bacchic prize are the men who were taught by Antigenes; and right well did Ariston of Argos nurse with outpourings of the sweet breath of his pure flute the delightful voice of Athenians, who were led in their ring of melody by Hipponicus son of Struthon from the chariot of the Graces, the which have bestowed upon his men name and fame and splendid victory by aid of the God and the violet-crownèd Muses.

[1] 477 B.C. [2] ascription doubtful (Σιμωνίδης Steph. Byz. Ἀκαμάντιον): the true author, otherwise unknown, was prob. Antigenes (below)

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cf. *Harmodius-song* 11 (vol. 3): ms ὕπα Δωρίοις [6] for constr. cf. Ant. 117. 32, Lys. 122. 4 [7] so Wil. (θεοῦ = Διονύσου): ms θῆκ. ἰοστ. θεᾶν ἕκατι M.

178

Anth. Plan. 2 Σιμωνίδου·

Γνῶθι Θεόγνητον[1] προσιδὼν τὸν Ὀλυμπιονίκαν
παῖδα, παλαισμοσύνας δεξιὸν ἁνίοχον,
κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα μορφᾶς,
ὃς πατέρων ἀγαθῶν ἐστεφάνωσε πόλιν.[2]

179

Anth. Pal. 6. 144 ἀνάθημα τῷ Ἑρμῇ παρὰ Λεωκράτους· τοῦ αὐτοῦ (Σιμωνίδου[3])·

Στροίβου παῖ, τόδ' ἄγαλμα, Λεώκρατες, εὖτ' ἀνέθηκας
Ἑρμῇ, καλλικόμους οὐκ ἔλαθες Χάριτας.[4]

180

Ibid. 13. 20 Σιμωνίδου· ἐπὶ ἑξαμέτρῳ ἐνάλλαξ τότε κωμικὸν τετράμετρον δύο συλλαβαῖς[5] λεῖπον καὶ τὸ Ἀρχιλόχειον σκάζον τρίμετρον·

Πατρίδα κυδαίνων ἱερὴν πόλιν Ὦπις Ἀθήνης,
τέκνον μελαίνης γῆς, χαρίεντας αὐλοὺς
τούσδε σὺν Ἡφαίστῳ τελέσας ἀνέθηκ' Ἀφροδίτῃ
καλοῦ δαμασθεὶς ἱμέρῳ Βρύσωνος.

[1] Θεόγνητον Schn. from Paus. 6. 9. 1, cf. Pind *P.* 8. 35: ms Θεόκριτον [2] for this use of πατέρες cf. Long. 4. 33 [3] *B*
[4] Στροίβου Schneider from Thuc. 1. 105, so also stone: ms Στοίβου, Στρόμβου *A. P.* adds οὐδ' Ἀκαδήμειαν πολυγηθέα, τῆς ἐν ἀγοστῷ | σὴν εὐεργεσίην τῷ προσιόντι λέγω [5] τρίμετρον μιᾷ συλλαβῇ?

178

Planudean Anthology: Simonides:

When you look here pray know that this is Theognetus the Olympian boy-victor, the skilful driver of the car of wrestling, fair to behold and his looks not belied by his prowess, the lad that put a crown upon the city of his noble parents.[1]

179

Palatine Anthology: Dedication to Hermes by Leocrates, by the same (Simonides):

When you dedicated, O Leocrates son of Stroebus, this sculpture unto Hermes, you were not forgotten of the fair-tressed Muses.[2]

180

The Same: Simonides: an hexameter followed alternatively by a comic tetrameter short by two syllables,[3] and the Archilochian scazon or halting trimeter: [4]

In honour of his native place, the sacred city of Athena child of the dark earth,[5] these pretty flutes made with the help of Hephaestus were dedicated to Aphrodite by Opis because of his love for the beautiful Bryson.

[1] he won in 476 [2] cf. *A.P.* after 6. 213, Suid. ἀγοστῷ, Quint. 11. 2. 14; so the stone (1st half of 5th cent.): literary tradition adds 'or of the delightful Academe in whose dell I proclaim your kindness unto him that comes thither' [3] trimeter short by one syllable? [4] ascription doubtful; S. is more concise and elsewhere uses logaoedic metres only through metrical necessity [5] like the grasshopper, autochthonous, Thuc. 1. 6

181

Paus. 6. 9. 9 [π. Ὀλυμπίας]· παρὰ δὲ τοῦ Γέλωνος τὸ ἅρμα ἀνακεῖται Φίλων, τέχνη τοῦ Αἰγινήτου Γλαυκίου· τουτῷ τῷ Φίλωνι Σιμωνίδης ὁ Λεωπρέπους ἐλεγεῖον δεξιώτατον ἐποίησε·

Πατρὶς μὲν Κόρκυρα, Φίλων δ' ὄνομ', εἰμὶ δὲ Γλαύκου
υἱὸς καὶ νικῶ πὺξ δύ' Ὀλυμπιάδας.

182

Anth. Plan. 3 τοῦ αὐτοῦ (Σιμωνίδου).

Ἴσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα
ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

183

Ibid. 23 Σιμωνίδου·

Εἰπὸν τίς τίνος ἐσσὶ τίνος πατρίδος τί δὲ νικᾷς·[1]
Κασμύλος Εὐαγοροῦ Πύθια πὺξ Ῥόδιος.

184

Anth. Pal. 13. 19 Σιμωνίδου· ἐπὶ ἑξαμέτρῳ ἐννεασύλλαβος·

Ἄνθηκεν τόδ' ἄγαλμα Κορίνθιος ὅσπερ ἐνίκα
ἐν Δελφοῖς ποσὶ Νικολάδας,[2]
καὶ Παναθηναίοις στεφάνους λάβε πέντ' ἐν ἀέθλοις
ἑξήκοντα κάδους ἐλαίου,[3]
Ἰσθμῷ δ' ἐν ζαθέᾳ τρὶς ἐπισχερὼ οὐδ' ἐγένοντο
ἄντα τῶν τομίων πόταθλοι·[4]

[1] Urs: ms νίκης [2] ποσὶ *B*: ms ποτε [3] *E*; as a measure κάδος = ἀμφορεύς: ms ἀμφιφορεῖς (gloss) [4] *E*; competitors were sworn in ἐπὶ κάπρου τομίων before Ζεὺς Ὅρκιος, Paus. 5. 24. 9, cf. Dem. 642. 18; cf. σύναθλος: ms ἀκτίνων τομίδων ποταθμοὶ following corruption αντων

181

Pausanias *Description of Greece* [on Olympia]: Beside the chariot of Gelo is dedicated a statue of Philon, the work of Glaucias of Aegina. For this statue Simonides son of Leoprepes composed the following very clever lines:[1]

I hail from Corcyra, my name is Philon, I am the son of Glaucus, and I won the boxing twice at Olympia.

182

Planudean Anthology: The Same (Simonides):

At the Isthmus and at Delphi Diophon son of Philon won jump, race, disc, javelin, and wrestling.[2]

183

The Same: Simonides:

Name self, sire, city, victory. Casmylus, Euagoras, Rhodes, boxing at Pytho.

184

Palatine Anthology: Simonides; an hexameter followed by a nine-syllable:

This statue is the offering of Nicoladas of Corinth, who won the footrace at Delphi, who took sixty jars of oil in five prizes at the Panathenaea,[3] whose rivals thrice upon end came not even before the oath-offerings at holy Isthmus; who won thrice at Nemea, four

[1] because expressed in the usual metre in the simplest possible terms; cf. 182–3 [2] *i.e.* the pentathlon or five-event contest [3] the number of jars varied with the importance of the event

καὶ Νεμέᾳ τρὶς ἐνίκασεν καὶ τετράκις ἄλλα
  Πελλάνᾳ δύο δ' ἐν Λυκαίῳ,
καὶ Τεγέᾳ[1] καὶ ἐν Αἰγίνᾳ κραναᾷ τ' Ἐπιδαύρῳ[2]
  καὶ Θήβας Μεγάρων τε δάμῳ,[3]
ἐν δὲ Φλιοῦντι στάδιον τά τε πέντε κρατήσας
  ηὔφρανεν μεγάλαν Κόρινθον.[4]

185

Anth. Plan. 24 τοῦ αὐτοῦ (Σιμωνίδου)·

Μίλωνος τόδ' ἄγαλμα καλοῦ καλόν, ὃς ποτὶ Πίσᾳ
  ἑξάκι νικάσας ἐς γόνατ' οὐκ ἔπεσεν.[5]

186

Diog. Laert. 4. 45 γεγόνασι καὶ ἄλλοι τρεῖς Ἀρκεσίλαοι . . ἕτερος ἀγαλματοποιός, εἰς ὃν καὶ Σιμωνίδης ἐποίησεν ἐπίγραμμα τουτί·

Ἀρτέμιδος τόδ' ἄγαλμα, διηκόσιαι δ' ἄρ' ὁ μισθὸς
  δραχμαὶ ταὶ Πάριαι τῶν ἐπίσημα τράγος,[6]
ἀσκητὸς δ' ἐποίησεν Ἀθηναίης παλάμῃσιν
  Ἄξιος Ἀρκεσίλας υἱὸς Ἀριστοδίκου.[7]

187

Anth. Pal. (Jac. vol. 3, p. 5) Σιμωνίδου·

Κρὴς Ἄλκων Διδ[ύμου] Φοίβῳ στέφος Ἴσθμι' ἑλὼν πύξ.[8]

[1] Brunck: ms Νεμέᾳ [2] κραναᾷ Schn: ms κρατερᾷ [3] Θήβας Wil: ms -ᾳ [4] στάδιον Herm: ms -ῳ [5] ποτὶ Schn: ms ποτε ἑξάκι Siebelis, cf. Paus. 6. 14. 2 and Frazer's notes: ms ἑπτάκι [6] δ' ἄρ' Menagius: mss γὰρ τράγος Heyne: mss Ἄρατος [7] δ' ἐποίησεν: Ars. ποίησεν Ἄξιος: 'of Oaxus' *B* [8] Διδύμου *B*

times at Pellene, twice at Lycaeus, and at Tegea, Aegina, and rocky Epidaurus, at Thebes and at Megara town; who at Phlius won the short course and the contest-of-five,[1] and made great Corinth to rejoice.

185

Planudean Anthology: The Same (Simonides):

This is the noble statue of the noble Milon, who kept his feet victoriously six times by the stream of Pisa.[2]

186 [3]

Diogenes Laertius *Lives of the Philosophers*: There have been three other men of the name of Arcesilaüs; . . . and another a statuary, to whom Simonides wrote the following inscription:

This is the statue of Artemis, the price of it two hundred Parian drachmas stamped with the goat, and the master that made it with aid of Athena was Arcesilaüs of Oaxus, son of Aristodicus.

187

Palatine Anthology: Simonides:

From Alcon of Crete, the son of Didymus, this wreath to Phoebus for the victory in boxing at the Isthmus.[4]

[1] see on 182 [2] kept his feet: the Gk. is 'did not fall to his knees' *i.e.* wrestling at Olympia; prob. the stream is intended and not the town [3] cf. Ars. 119 [4] see on 181

188

Tryphon ap. Boiss. *An.* 3. 274 [π. ὑπερβατῶν]· ἔνιοι καὶ ἐν ταῖς συλλαβαῖς ὑπερβατὰ πεποιήκασιν, ὡς καὶ Σιμωνίδης ἐν Ἐπιγράμμασι·

Τόνδ' ἀνέθηχ' Ἑρμῆν Δημήτριος ἐν προθύροισι
<νικήσας Μεγάροις ὀρθὰ μὲν> ὄρθια δ' οὔ.[1]

ἀντὶ τοῦ οὐκ ὄρθια δέ.

189

Plut. *Them.* 1 ὅτι μέντοι τοῦ Λυκομιδῶν γένους μετεῖχε, δῆλός ἐστι· τὸ γὰρ Φλυῆσι τελεστήριον, ὅπερ ἦν Λυκομιδῶν κοινόν, ἐμπρησθὲν ὑπὸ τῶν βαρβάρων αὐτὸς ἐπεσκεύασε καὶ γραφαῖς ἐκόσμησεν, ὡς Σιμωνίδης ἱστόρηκεν.

190

Paus. 10. 27. 4 κατὰ τοῦτο τῆς γραφῆς καὶ ἐλεγεῖόν ἐστι τοῦ Σιμωνίδου·

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος
υἱός, περθομέναν Ἰλίου ἀκρόπολιν.

191

Anth. Pal. 9. 757

Ἰφίων τόδ' ἔγραψε Κορίνθιος οὐκ ἐπιμώμοις
χερσίν,[2] ἐπεὶ δόξας ἔργα πολὺ προφέρει.

192

Ibid. 9. 758 εἰς θύρας· τοῦ αὐτοῦ (Σιμωνίδου)·

Μίκων ἔγραψε τὴν θύραν τὴν δεξιάν·
τὴν δ' ἐξιόντων δεξιὰν Διονύσιος.[3]

[1] *E*, *e.g.*: mss ὄρθια δ' οὐκ ἐν προθύροις [2] *E*: ms ἔνι μῶμος χ. [3] Μίκων Müller: ms Κίμων

[1] restoration doubtful; there is a play, as it is restored, on ὀρθά 'fairly' and ὄρθια referring to the 'upright' kind of wrestling which was opposed to the 'rolling' kind κύλισις

188

Tryphon [on hyperbaton]: Some writers have used hyperbaton or transposition even in syllables, for instance Simonides in the *Inscriptions*:

This statue of Hermes was dedicated in the porch by Demetrius after that he had won at Megara uprightly indeed, but upright, no;

where 'upright no' is for 'not upright.'[1]

189

Plutarch *Life of Themistocles*: But it is clear that Themistocles was connected by birth with the Lycomids, because the place of initiation at Phlya, which belonged to them and was burnt down by the Persians, was restored by him and adorned with paintings, as we are told by Simonides.[2]

190[3]

Pausanias *Description of Greece* [on a painting by Polygnotus at Delphi]: In this part of the painting there is a couplet of Simonides:

Polygnotus of Thasos, son of Aglaophon, painted the sack of the citadel of Troy.

191[4]

Palatine Anthology:

This was painted by Iphion of Corinth, and small blame to his hand; for work is far better than fame.

192

The Same: On the doors; by the same (Simonides):

The right hand of these doors did Micon paint,
The right as you come out, Dionysius.

[2] prob. in a dedicatory inscription for the building [3] cf. *A.P.* 9. 700 (Σιμωνίδου), Plut. *Def. Orac.* 47, Sch. Plat. *Gorg.* 338 Bek., Philostr. *Apoll.* 6. 11, Phot. 80. 16, Ars. 291, Hesych. Θάσιος παῖς Ἀγλαοφῶντος [4] cf. *Anth. Plan.* (Σιμωνίδου)

193

Arist. *Rh.* 1. 7. 1365 a εἰ γὰρ παρὰ δύναμιν καὶ παρ' ἡλικίαν καὶ παρὰ τοὺς ὁμοίους, καὶ εἰ οὕτω ἢ ἐνταῦθα ἢ τότε, ἕξει μέγεθος καὶ καλῶν καὶ ἀγαθῶν καὶ δικαίων καὶ τῶν ἐναντίων· ὅθεν καὶ τὸ ἐπίγραμμα ⟨τὸ⟩ τοῦ Ὀλυμπιονίκου·[1]

Πρόσθε μὲν ἀμφ' ὤμοισιν ἔχων τράχειαν ἄσιλλαν
 ἰχθῦς ἐξ Ἄργους ἐς Τεγέαν ἔφερον·[2]
[νῦν δὲ . . .]

194

Anth. Pal. 6. 213 ἀνάθημα Σιμωνίδου·

Εὔχεο σοῖς δώροισι, Κύτων, θεὸν ὧδε χαρῆναι
 Λητοίδην ἀγορῆς καλλιχόρου πρύτανιν
ὥσπερ ὑπὸ ξείνων τε καὶ οἳ ναίουσι Κόρινθον
 αἶνον ἔχεις χαρίτων δ' ἕσπετό σοι στέφανος.[3]

195

Hdn. π. μ. λ. 45. 2 ἦν γὰρ ἐγώ Ἀττικοὶ λέγουσι καὶ ἦν ἐκεῖνος καὶ πληθυντικῶς Σιμωνίδης ἐπὶ πρώτου προσώπου, ὡς καὶ ἐν τοῖς Ἐπιγράμμασιν·

ἦν ἑκατὸν φιάλαι δίχθα σφισὶν [4]

ἀντὶ τοῦ ἦμεν ἦν.

[1] mss τῷ Ὀλυμπιονίκῃ; but cf. *Rh.* 1. 9 [2] mss also πρόσθεν μὲν τρ. ἔχ. ὤμοισιν ἄσ. [3] σοῖς *B*: ms τοι Κύτων: *B* sugg. Κύλων δ' ἕσπετο κ.τ.λ. *E*, cf. 176. 5: ms δέσποτα τοῖς στεφάνοις [4] Ludwich: ms δίχα σφ.

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[1] cf. Arist. *Rh.* 1. 9 where he also quotes 139 after 'and the lines of Simonides'; the critic Aristophanes, however, from whom 193 is quoted by Eust. *Od.* 1761. 25, ascribed

193[1]

Aristotle *Rhetoric*:

For if an action exceeds what is expected of the actor's powers or years, or surpasses the common standard of those whom he resembles; or if it is performed in a certain way or at a certain time or at a certain place, it will acquire thereby a greatness, be it of beauty, of excellence, of justice, or of their opposites. Hence the inscription for the statue of the Olympian victor:

In the old days with a galling basket on my shoulders I used to carry fish from Argos to Tegea, [but now . . .][2]

194

Palatine Anthology: Dedication by Simonides:

Pray that your gifts, O Cyton, may bring even as full joy to the holy Son of Leto who rules the marketplace of the fair dances, as the praise you have both of stranger and them of Corinth and the crown of thanks that has fallen to your lot.[3]

195

Herodian *Words without Parallel* [on ἦν 'I was']: Speakers of Attic say ἦν ἐγώ 'I was' and ἦν ἐκεῖνος 'he was,' and Simonides uses the same form for the first person plural, as for instance in the *Inscriptions*:

We were once a hundred cups belonging to either city[4]

—ἦν for ἦμεν.

it to S. [2] the lost second couplet doubtless contained name and victory [3] prob. ref. to the voting of a crown by the people for services to the state, this being the inscr. written upon it when he dedicated it to Apollo [4] Sparta and Athens?—'but now we are united into one tripod, as an offering to the God'? Ludwich

196

Sch. Pind. *N.* 7. 1 [Ἐλειθυῖα πάρεδρε Μοιρᾶν]· . . . Ἀριστόδημος δὲ ὁ Ἀριστάρχου μαθητὴς βέλτιον οὕτω φησίν· ὀψέ ποτε τῷ Θεαρίωνι καὶ παρὰ τὴν ἡλικίαν προήκοντι εὐξαμένῳ τῇ θεῷ Σωγένην τεκνωθῆναι, καὶ τὴν τοῦ παιδὸς αὐτοῦ γέννησιν οἷον Εἰλειθυίας εἶναι χάριν· διὰ τὴν ἰδιότητα γοῦν τῆς γενέσεως τοῦ ἀθλητοῦ πρὸς τὴν θεὸν ταύτην ἐπήρεισε τὸν λόγον· ἐπιστοῦτο δὲ τοῦτο ἐξ ἐπιγράμματος Σιμωνίδου.

197

Ath. 15. 680 d Χορωνόν. Ἀπίων τῷ περὶ τῆς Ῥωμαϊκῆς Διαλέκτου φησὶν τὸν στέφανον πάλαι χορωνὸν καλούμενον ἀπὸ τοῦ τοὺς χορευτὰς ἐν τοῖς θεάτροις αὐτῷ χρῆσθαι, αὐτούς τε περικειμένους καὶ ἐπὶ τὸν στέφανον ἀγωνιζομένους, καθὼς ἐν τοῖς Σιμωνίδου Ἐπιγράμμασιν ἰδεῖν ἔστιν οὕτως καλούμενον·

Φοῖβον ὃς ἁγεῖται <τοῖς> Τυνδαρίδαισιν ἀοιδᾶν
ἁμέτεροι τέττιγες ἐπεστέψαντο χορωνῷ.[1]

198

Ath. 5. 210 b . . . διάθεσιν ἐν Φλιοῦντι κατὰ τὴν πολεμάρχειον στοὰν γεγραμμένην ὑπὸ Σίλλακος τοῦ Ῥηγίνου, οὗ μνημονεύουσιν Ἐπίχαρμος καὶ Σιμωνίδης.

199

Stob. *Ecl.* 1. 8. 15 [π. χρόνου οὐσίας καὶ μερῶν καὶ πόσων εἴη αἴτιος]· Σιμωνίδης ἐκ τῶν Ἐπιγραμμάτων·[2]

Οὐκ ἔστιν μείζων βάσανος χρόνου οὐδενὸς ἔργου
ὃς καὶ ὑπὸ στέρνοις ἀνδρὸς ἔδειξε νόον.

[1] Φοῖβον ὃς Wil: mss Φοῖβος ἐσαγ. τοῖς *B* ἀοιδᾶν ἁμέτεροι *B*-Hart: mss αοιδησαναμετροι [2] so Cod. Urs.

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[1] date of victory doubtful; perh. 485 [2] both lines prob.

196

Scholiast on Pindar ['Eileithuia that sittest beside the Fates']: . . Aristodemus the pupil of Aristarchus gives a better account :—Sogenes [the winning boy[1]] was born to Thearion when he was advanced in years, in answer to a prayer to the Goddess, and so the birth of his son was as it were a favour of Eileithuia. Thus it is owing to the peculiar circumstances of the athlete's birth that the poet thus addresses the Goddess. Aristodemus' view was based on an *Inscription* of Simonides.

197

Athenaeus *Doctors at Dinner*: χορωνόν 'wreath': Apion in his book *On the Latin Language* declares that what is now called στέφανος was anciently known as χορωνόν because it was used by the χορευταί or chorus-men in the theatres, who both wore a wreath themselves and competed for one: compare this passage in the *Inscriptions* of Simonides, where the word χορωνόν occurs:

Phoebus, who leads the singing of the children of Tyndareüs, is crowned with a wreath by these crickets of ours.[2]

198

Athenaeus *Doctors at Dinner* : . . . a subject painted in the Portico of the Polemarch at Phlius by Sillax of Rhegium, who is mentioned by Epicharmus and Simonides.

199[3]

Stobaeus *Selections* [on Time's nature and parts and of how many things he is the cause] : From the *Inscriptions* of Simonides :

The greatest touchstone of any work is Time, who showeth even the heart of a man beneath his breast.

contain topical allusions to a chorus trained by S., cf. 111
[3] the subject suggests that this fragment comes rather from the *Elegiacs* than the *Inscriptions*, but it is possible that the two formed one Book

200

Stob. *Ecl.* 1. 8. 22 [π. χρόνου οὐσίας καὶ μερῶν καὶ πόσων εἴη αἴτιος]· Σιμωνίδου Ἐπιγραμμάτων·

. . . . ὅ τοι χρόνος ὀξὺς ὀδόντας
πάντα καταψήχει καὶ τὰ βιαιότατα.[1]

201

Str. 15. 711 [π. τῶν Ἰνδῶν]· τοὺς δὲ Ἀμύκτηρας εἶναι (φησὶν ὁ Μεγασθένης) παμφάγους ὠμοφάγους ὀλιγοχρονίους πρὸ γήρως θνήσκοντας· τοῦ δὲ στόματος τὸ ἄνω προχειλότερον εἶναι πολύ· περὶ δὲ τῶν χιλιετῶν Ὑπερβορέων τὰ αὐτὰ λέγει Σιμωνίδῃ καὶ Πινδάρῳ καὶ ἄλλοις μυθολόγοις.

202

Ibid. 9. 441 [π. τῶν Περραιβῶν]· διὰ δὲ τὸ ἀναμὶξ οἰκεῖν Σιμωνίδης Περραίβους καὶ Λαπίθας καλεῖ τοὺς Πελασγιώτας ἅπαντας τοὺς τὰ ἑῷα κατέχοντας τὰ περὶ Γυρτῶνα καὶ τὰς ἐκβολὰς τοῦ Πηνειοῦ καὶ Ὄσσαν καὶ Πήλιον καὶ τὰ περὶ Δημητριάδα καὶ τὰ ἐν τῷ πεδίῳ, Λάρισαν Κραννῶνα Σκοτοῦσσαν Μόψιον Ἄτρακα, καὶ τὰ περὶ τὴν Νεσσωνίδα λίμνην καὶ τὴν Βοιβηΐδα.

203

Sch. Theocr. 12. 27 [Νισαῖοι Μεγαρῆες ἀριστεύοντες ἐρετμοῖς]· (α′) ναυτικοὶ γάρ εἰσι. μαρτυρεῖ δὲ αὐτοῖς καὶ Σιμωνίδης τὴν ναυτικήν· (β′) καὶ Σιμωνίδης ἐπαινεῖ τοὺς Μεγαρεῖς.

204

Phot. 500. 24 Σαρδόνιος γέλως· . . . Σιμωνίδης δὲ τὸν Τάλων τὸν Ἡφαιστότευκτον Σαρδονίους, οὐ βουλομένους περαιῶσαι πρὸς Μίνωα, εἰς πῦρ καθαλλόμενον ὡς ἂν χαλκοῦν, προστερνιζόμενον ἀναιρεῖν ἐπιχάσκοντας.

[1] ὅ τοι *B*: mss ὅτι, οὗτοι πάντα καταψήχει Pierson-*B*: mss καὶ πάντα ψύχει

200[1]

Stobaeus *Selections* [on Time's nature and parts and of how many things he is the cause]: From the *Inscriptions* of Simonides:

. . . sharp-toothèd Time grindeth all things up, aye, even the mightiest.

201

Strabo *Geography* [the Indians]: The Noseless are declared by Megasthenes to be gluttons, eaters of raw flesh, and short-lived, dying before they become old; moreover their upper lips are remarkably protruding. Of the Hyperboreans who live for a thousand years he gives the same account as Simonides, Pindar, and other mythologers.

202

The Same [the Perrhaebians]: Owing to their living side by side in the same district, Simonides gives the names Perrhaebian and Lapith to all the Pelasgiots inhabiting the eastward parts about Gyrton, the mouth of the Peneius, and Mounts Ossa and Pelion, as well as the district of Demetrias and the townships of the plain, Larissa, Crannon, Scotussa, Mopsium, Atrax, and the country of the Nessonian and Boebian Lakes.

203

Scholiast on Theocritus ['Nisaean Megarians, masters of the oar']: (1) Because they are a nautical people, as Simonides testifies; (2) Simonides too praises the Megarians.

204[2]

Photius *Lexicon*: A Sardonic smile: . . . According to Simonides, Talos, the man that Hephaestus made with his hands, took the Sardinians, who refused to carry him over to Minos, and leapt down with them into the fire, as he well might do being made of bronze, and there hugged them to his breast and slew them all grinning upon him.

[1] see on 199 [2] cf. Suid. *s.v.* ('proverbial of those who laugh at their own destruction')

Zen. *Paroem.* 1. 155 Σιμωνίδης δέ φησι τὸν Τάλω πρὸ τῆς εἰς Κρήτην ἀφίξεως οἰκῆσαι τὴν Σαρδὼ καὶ πολλοὺς τῶν ἐν ταύτῃ διαφθεῖραι, οὓς τελευτῶντας σεσηρέναι καὶ ἐκ τούτου ὁ Σαρδόνιος γέλως.

205

Philod. π. εὐσεβ 37 Gomp. [π. Ἄτλαντος]· Σιμωνίδης [δὲ τὸν] οὐρανὸν ἐ[πὶ τῶν] ὤμων [φέροντα, παρ' Ἡσιό]δῳ δ' 'εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης | ἑστηὼς κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν.'

206

Sch. Hes. *Theog.* 313 τὴν ὕδραν δὲ Ἀλκαῖος μὲν ἐννεακέφαλόν φησι, Σιμωνίδης δὲ πεντηκοντακέφαλον.

207

Sch. Ap. Rh. 4. 1212 [γενεὴν Ἐφύρηθεν ἐόντες]· Ἐφύρα ἡ Κόρινθος ἀπὸ Ἐφύρας τῆς Ἐπιμηθέως θυγατρός· Εὔμηλος δὲ καὶ Σιμωνίδης[1] ἀπὸ Ἐφύρας τῆς Ὠκεάνου καὶ Τηθύος, γυναικὸς δὲ γενομένης Ἐπιμηθέως.

208

Sch. Eur. *Or.* 46 φανερὸν ὅτι ἐν Ἄργει ἡ σκηνὴ τοῦ δράματος ὑπόκειται. Ὅμηρος δὲ ἐν Μυκήναις φησὶν εἶναι τὰ βασίλεια τοῦ Ἀγαμέμνονος, Στησίχορος δὲ καὶ Σιμωνίδης ἐν Λακεδαίμονι.

209

Sch. *Il.* 13. 516 [τοῦ (Ἰδομενέως) δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ Δηΐφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεί]· ὡς ἀντεραστὴς Ἑλένης· ὡς μαρτυρεῖ Ἴβυκος καὶ Σιμωνίδης.

[1] E. δὲ καὶ Σ. *B*, cf. 5: mss E. δὲ *or* Σ. δὲ

Zenobius *Proverbs*: According to Simonides, Talos before he went to Crete lived in Sardinia, and killed many of the inhabitants, who as they died grinned, whence the phrase 'a Sardonic smile.'

205

Philodemus *On Piety* [Atlas]: Simonides represents him as carrying the sky on his shoulders, while in Hesiod[1] he 'holds the broad sky through mighty Necessity, standing erect with head and hands unwearying.'

206[2]

Scholiast on Hesiod: According to Alcaeus the Hydra had nine heads, according to Simonides fifty.

207

Scholiast on Apollonius of Rhodes *Argonautica* ['being of Ephyra by birth']: Ephyra means Corinth, from Ephyra daughter of Epimetheus, though according to Eumelus and Simonides she was daughter of Oceanus and Tethys, and wife of Epimetheus.

208

Scholiast on Euripides *Orestes*: It is clear that the scene of the play is laid at Argos, whereas Homer puts Agamemnon's palace at Mycenae, and Stesichorus and Simonides at Sparta.

209[3]

Scholiast on the *Iliad* ['As Idomeneus strode away, Deïphobus cast at him his shining javelin: for he had ever an abiding hatred of him']: As his rival for the love of Helen, witness Ibycus and Simonides.

[1] *Theog.* 517
[2] cf. Serv. Verg. *Aen.* 6. 576, 7. 658
[3] cf. Eust. 944. 43

210

[Longin.] *Subl.* 15. 7 [π. φαντασιῶν]· ἄκρως δὲ καὶ ὁ Σοφοκλῆς ἐπὶ τοῦ θνήσκοντος Οἰδίπου καὶ ἑαυτὸν μετὰ διοσημείας τινὸς θάπτοντος πεφάντασται, καὶ κατὰ τὸν ἀπόπλουν τῶν Ἑλλήνων ἐπὶ τοῦ Ἀχιλλέως, προφαινομένου τοῖς ἀναγομένοις ὑπὲρ τοῦ τάφου, ἣν οὐκ οἶδ' εἴ τις ὄψιν ἐναργέστερον εἰδωλοποίησε Σιμωνίδου· πάντα δ' ἀμήχανον παρατίθεσθαι.

211

Sch. *Il.* 2. 871 [Νάστης Ἀμφίμαχός τε Νομίονος ἀγλαὰ τέκνα· | ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν ἠΰτε κούρη]· ἡ διπλῆ ὅτι ἐπὶ τοῦ Ἀμφιμάχου ἐστὶ τὸ 'ὃς καὶ χρυσὸν ἔχων,' ὁ δὲ Σιμωνίδης ἐπὶ τοῦ Νάστου λέγει· καὶ ὅτι οὐ λέγει ὅπλα αὐτὸν ἔχειν χρυσᾶ ὡς καὶ πάλιν ὁ Σιμωνίδης ἐξέλαβεν, ἀλλὰ καὶ κόσμον χρυσοῦν.

212

Sch. Pind. *Ol.* 13. 31 [ἐν δὲ Μοῖσ' ἁδύπνοος]· ἀντὶ τοῦ μουσικοί εἰσι· περίσσον καὶ ποιηταὶ διασημότατοι ἐν Κορίνθῳ ἐγένοντο ὧν ἦν καὶ Ἀρίων[1] οὗ μέμνηται Σιμωνίδης.

213

Sch. *Il.* 9. 557 [κούρη Μαρπήσσης]· Ἴδας ὁ Ἀφαρέως μὲν παῖς κατ' ἐπίκλησιν, γένος δὲ Ποσειδῶνος, Λακεδαιμόνιος δὲ τὸ γένος, ἐπιθυμήσας γάμου, παραγίνεται εἰς Ὀρτυγίαν τὴν ἐν Χαλκίδι καὶ ἐντεῦθεν ἁρπάζει τὴν Εὐήνου θυγατέρα Μάρπησσαν· ἔχων δὲ ἵππους Ποσειδῶνος ἠπείγετο. ὁ δὲ Εὔηνος εἰς ἐπιζήτησιν ἐξῆλθε τῆς θυγατρός. ἐλθὼν δὲ κατὰ τὸν Λυκόρμαν ποταμὸν τῆς Αἰτωλίας ἑαυτὸν ἐκεῖ καθῆκεν· ὅθεν ὁ Λυκόρμας Εὔηνος ὠνομάσθη· κατὰ δὲ τὴν Ἀρήνην ἀπαντήσας ὁ Ἀπόλλων τῷ Ἴδᾳ λαμβάνεται τῆς Μαρπήσσης· ὁ δὲ ἔτεινε τὸ τόξον καὶ διεφέρετο περὶ τοῦ γάμου· οἷς κριτὴς ὁ Ζεὺς γενόμενος αἵρεσιν τοῦ γάμου ἐπὶ τῇ Μαρπήσσῃ τίθεται· ἡ δὲ δείσασα μὴ αὐτὴν ἐπὶ γήρᾳ καταλίπῃ ὁ Ἀπόλλων, αἱρεῖται τὸν Ἴδαν· οὕτως δὴ Σιμωνίδης τὴν ἱστορίαν περιείργασται.

[1] Wil: mss Αἴσων

210

[Longinus] *On the Sublime* [on 'images']: The imagery of Sophocles is of supreme excellence where the dying Oedipus goes to his grave amidst a gathering tempest, and also where, as the Greeks set sail from Troy, Achilles appears to them over his tomb; and yet the latter image could hardly be more vividly employed than it is by Simonides. But it is impracticable to quote every case in point.

211

Scholiast on the *Iliad* ['Nastes and Amphimachus, the glorious children of Nomion; and he came moreover to the war with a gold trinket like a girl']: The marginal mark is because 'he' refers to Amphimachus, though Simonides took it of Nastes and because the meaning is not that he came with golden arms, as again Simonides would have it, but with a gold ornament.

212

Scholiast on Pindar ['Among the Corinthians is the sweet-breathèd Muse']: that is, they are musical; for Corinth had very famous poets, including Arion, who is mentioned by Simonides.

213

Scholiast on the *Iliad* ['daughter of Marpessa']: Idas, the reputed son of Aphareus but true son of Poseidon, by race a Lacedaemonian, desiring a wife, went to Ortygia in Chalcis and carried away thence Euenus' daughter Marpessa, travelling speedily with horses of Poseidon. Going forth to seek his daughter, Euenus came to the river Lycormas in Aetolia and there sank down; whence the Lycormas came to be known as the Euenus. But nigh to Arenè Idas was met by Apollo, who laid hold on Marpessa, whereat Idas stretched bow and began to fight him for his bride. Then became Zeus judge between them, and bade Marpessa choose her man; when for fear Apollo would leave her when she grew old, she chose Idas. Such is Simonides' elaboration of the story.

214

Plut. *Lyc.* 1 οὐ μὴν ἀλλά, καίπερ οὕτως πεπλανημένης τῆς ἱστορίας, πειρασόμεθα τοῖς βραχυτάτας ἔχουσιν ἀντιλογίας ἢ γνωριμωτάτους μάρτυρας ἑπόμενοι τῶν γεγραμμένων περὶ τοῦ ἀνδρὸς ἀποδοῦναι τὴν διήγησιν. ἐπεὶ καὶ Σιμωνίδης ὁ ποιητὴς οὐκ Εὐνόμου λέγει τὸν Λυκοῦργον πατρός, ἀλλὰ Πρυτανίδος καὶ τὸν Λυκοῦργον καὶ τὸν Εὔνομον, οἱ πλεῖστοι σχεδὸν οὐχ οὕτω γενεαλογοῦσιν, ἀλλὰ κτλ.

215

Id. *Ages.* 1 διὸ καί φασιν ὑπὸ τοῦ Σιμωνίδου τὴν Σπάρτην προσηγορεῦσθαι

δαμασίμβροτον

ὡς μάλιστα διὰ τῶν ἐθῶν τοὺς πολίτας τοῖς νόμοις πειθηνίους καὶ χειροήθεις ποιοῦσαν, ὥσπερ ἵππους εὐθὺς ἐξ ἀρχῆς δαμαζομένους.

216

Sch. Eur. *Rhes.* [τετράμοιρον νυκτὸς φρουράν]· ὅτι οἱ ἀρχαῖοι εἰς τρεῖς φυλακὰς νέμουσι τὴν νύκτα . . . Στησίχορος δὲ καὶ [1] Σιμωνίδης πεντεφύλακόν φησιν ὑποτίθεσθαι τὴν νύκτα.

217

Sch. Pind. *Ol.* 7. 42 [Ἀμυντορίδαι ματρόθεν Ἀστυδαμείας]· . . . ἐνταῦθα δὲ Ἀμύντορος αὐτήν φησιν ὁ Πίνδαρος, Ἡσίοδος δὲ καὶ Σιμωνίδης Ὀρμένου.

218

Steph. Byz. Ἄκανθος· . . . ἔστι καὶ ἡ Ἀθαμανίας. τὸ ἐθνικὸν τῆς Ἀκάνθου Ἀκάνθιος· ἐξ οὗ καὶ παροιμία "Ἀκάνθιος τέττιξ" ἐπὶ τῶν ἀφώνων· τοιοῦτοι γὰρ οἱ τῆς χώρας τέττιγες, ὡς Σιμωνίδης.

[1] *E*, for φησιν cf. *fr.* 225: mss δ

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[1] cf. Sch. Plat. p. 419 Bek., Dion. Hal. *Ant.* 2. 49, Strab.

214 [1]

Plut. *Life of Lycurgus*: Nevertheless, although History is at a loss, we will try to base our account of the man upon such of the recorded facts as are least controverted or have the support of the best authorities. According to the poet Simonides, the father of Lycurgus was not Eunomus, but Lycurgus and Eunomus were sons of Prytanis. This is contrary to most of the authorities, etc.

215

The Same *Life of Agesilaus*: And this is why Simonides is said to have called Sparta

breaker-in of men

as, more than any other city, making her people obedient through her customs, like horses whose breaking-in is begun from the outset.

216

Scholiast on Euripides *Rhesus* ['the four-part watch of night']: The ancients divide the night into three watches . . . but Stesichorus and Simonides make it of five watches

217

Scholiast on Pindar ['on the mother's side from Astydameia and so sons of Amyntor'] . . . Pindar here makes her a daughter of Amyntor, but according to Hesiod and Simonides her father was Ormenus.

218 [2]

Stephanus of Byzantium *Lexicon*: Acanthus:—. . . there is also an Acanthus in Athamania. The ethnic adjective is *Acanthius* 'Acanthian,' whence the proverb 'Acanthian cricket' of taciturn people; for according to Simonides the crickets of that country do not chirp.[3]

10. 481 [2] cf. Ars. 444, Apostol. 16. 33, *Paroem.* 2. p. 5
[3] cf. *fr.* 113 fin.

219

Hdn. Boiss. *An.* 3. 250 ὡς δή[1]

ἐγὼ γελᾷ

παρὰ τῷ λυρικῷ Σιμωνίδῃ· τὸ γὰρ ἐγώ πρώτου ἐστὶ προσώπου τὸ δὲ γελᾷ τρίτου· διότι τοίνυν ἐπήνεγκε τῷ πρώτῳ τὸ ἀνακόλουθον, τὴν ὀρθοέπειαν ἔβλαψεν. ἔδει γὰρ εἰπεῖν 'ἐγὼ γελῶ' ἢ 'ἐκεῖνος γελᾷ.'

220

Zon.

ἀμύνεσθαι·

. . Σιμωνίδης δὲ ἀντὶ τοῦ χάριτας ἀποδοῦναι.

221

Ath. 3. 99 b [π. ὀνοματοποιῶν]· οἶδα δ' ὅτι Σιμωνίδης ὁ ποιητὴς

ἀρίσταρχον

εἶπε τὸν Δία.

222

Sch. *Il.* 15. 713 [φάσγανα καλὰ μελάνδετα]· μελάνδετα· σιδηρόδετα . . . οἷον ἐκ σιδήρου τὰς λαβὰς ἔχοντα δεδεμένας· τὴν δὲ λαβὴν

δεσμὸν

καλεῖ Σιμωνίδης.

223

Ibid. 4. 79 [θάμβος δ' ἔχεν εἰσορόωντας]· τὸ

θάμβος

δὲ οὐδέτερον παρ' Ὁμήρῳ, παρὰ δὲ Σιμωνίδῃ ἀρσενικῶς.

[1] perh. part of the quotation (some mss οἷον· ὡς)

219

Herodian *On Solecism*: compare

I laughs[1]

in the lyric poet Simonides; for 'I' is of the first person and 'laughs' of the third, and so he has made a false concord, whereas he should have said 'I laugh' or 'he laughs.'

220[2]

Zonaras *Lexicon* ἀμύνεσθαι 'to avenge oneself'

requite

. . . used by Simonides for 'to repay a favour.'

221

Athenaeus *Doctors at Dinner* [on word-coining]: I know the poet Simonides somewhere calls Zeus

best-ruler

222

Scholiast on the *Iliad* ['fair black-mounted swords']: that is, 'iron-bound' . . . 'having iron handles bound to them' . . . The handle is called the 'bond' or

binding

by Simonides.

223

The Same ['astonishment held them as they looked on'] *θάμβος*

astonishment

is neuter in Homer, but masculine in Simonides.

[1] if H. is not deceived by a false reading or explanation (which is quite possible), S. must have been joking (perh. in a riddle) [2] cf. Suid., Philem. 141, Phot. (Reitz.) 96

224

Sch. *Il.* 9. 586 [ἑταῖροι | οἵ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἁπάντων]· κεδνότατοι· ὅτι σωφρονέστατοι· ὁ δὲ Σιμωνίδης

κέδνους

τοὺς φίλους.

225

Ibid. 24. 228 [φωριαμῶν]· Ἀρίσταρχος δέ φησι τὴν

κιβωτόν

λέξιν νεωτέραν εἶναι, ἀγνοεῖ δὲ ὅτι καὶ Σιμωνίδης καὶ Ἑκαταῖος μέμνηται αὐτῆς.

226

Cram. *A.O.* 1. 424. 15 τὰ εἰς τος δισύλλαβα ἀπαρασχημάτιστα ἔχοντα ἐν τῇ πρὸ τέλους τὸ ρ, βαρύνεται· κύρτος, Μύρτος ἡ πόλις,

σκίρτος[1]

παρὰ Σιμωνίδῃ ἡ χρῆσις.

227

E.M. 692. 25 πρῷρα· σὺν τῷ ι . . . ἀπό τε τῆς ἐτυμολογίας ἀπὸ τοῦ προϊέναι καὶ ἀπὸ τῆς διαστάσεως· ἐπειδὴ εὕρηται κατὰ διάστασιν ὡς παρὰ τῷ ποιητῇ κυανοπρωΐρους καὶ παρὰ τῷ Σιμωνίδῃ

κυανοπρώϊραν

τὸ δὲ πρωϊρα οἱ μὲν διὰ τοῦ ι λέγουσιν, ὡς ἀπὸ τοῦ πρῷρα, κατὰ διάστασιν τοῦ ι πρώϊρα, ὁ δὲ Ἡρωδιανὸς διὰ τῆς ει διφθόγγου γράφει πρὸς τὸν χαρακτῆρα τῶν διὰ τοῦ ειρα.

[1] Heck: mss κίρτος

224

Scholiast on the *Iliad* ['his comrades the dearest and most cherished of all']: κεδνότατοι really means 'wisest,' but Simonides calls friends κεδνοί

cherished

225

The Same ['coffers']: Aristarchus says that the word κιβωτός

chest

is modern, not knowing that it occurs in Simonides[1] and Hecataeus.

226[2]

Cramer *Inedita* (Oxford): Disyllables in -τος which do not change their form and have ρ in the penultimate are accented paroxytone, for instance κύρτος 'weel,' Μύρτος the city Myrtus, σκίρτος

frisky

a word used by Simonides.

227

Etymologicum Magnum πρῷρα 'prow':—With the ι . . . by the derivation from προϊέναι 'to go forward,'[3] and by 'separation,' since it is found with the two vowels 'separated,' as in Homer κυανοπρωΐρους[4] and in Simonides κυανοπρώϊρα

blue-prowed

Some authorities write the latter half of the compound with an ι, as from πρῷρα with 'separation' of ι from ω, but Herodian writes it with the diphthong ει on the pattern of words in -ειρα.

[1] cf. p. 255 [2] cf. Hdn. *Gram. Gr.* 1. 216. 14 [3] the etymology is hardly correct [4] apparently *Od.* 3. 299

228

Tzet. Hes. *Op.* 374 [γυνὴ . . . αἱμύλα κωτίλλουσα]· κωτίλλουσα· πολυλογοῦσα·

κωτίλη

γὰρ ἡ χελιδὼν διὰ τὸ λάλος εἶναι παρά τε Ἀνακρέοντι καὶ Σιμωνίδῃ καλεῖται.

229

Hesych. νεαίρῃσιν[1] ἵπποις· τοῖς ἀπὸ Νεαίρας· καὶ Σιμωνίδης

νεαίραν γνάθον

Νέαιρα δὲ χωρίον ἐν Λήμνῳ.

230

Ibid.

Οἰκιάδης

Σιμωνίδης· <Δεξαμενοῦ> καὶ Ἱππονόου πατὴρ <Οἰκεύς>·[2]

231

E.M. Vet. 291 υἱός· ἔστιν ὕις, ὕιος, ὡς ὄφις, ὄφιος· εἴρηται ἡ εὐθεῖα παρὰ Σιμωνίδῃ συναιρέσει τοῦ ι καὶ υ εἰς τὴν υι δίφθογγον,

<υἷς·

ἡ γενικὴ>[3] ὕιος προπαροξυτόνως κτλ.

232

Sch. Dion. Thr. 346 ἐὰν εἰς σύμφωνον λήγῃ συλλαβή, τὸ ζ τῆς ἑξῆς ἀρκτικὸν οὐκ ἔσται, εἰ μὴ βάρβαρος εἴη <ἡ> λέξις οἷον Ἀριοβαρζάνης, ἢ σύνθετος ὡς τὸ

μελάνζοφος

παρὰ Σιμωνίδῃ.

[1] ms ναιαί (corr. to νεαί), ῥήϊσιν [2] suppl. Sevinus [3] *E*

228[1]

Tzetzes on Hesiod ['a woman . . . babbling cozeningly']: Babbling:—'speaking much';

babbling

is an epithet of the swallow in Anacreon and Simonides because it is garrulous.

229

Hesychius *Lexicon* νεαίρησιν ἵπποις: 'Horses from Neaera,'[2] a place in Lemnos; Simonides uses the phrase νεαίραν γνάθον

youthful cheek

230

The Same:

Oeciades

'Son of Oeceus': Simonides; he was the father of Dexamenus and Hipponoiis.

231

Old Etymologicum Magnum: υἱός 'son':—It is nominative ὕις, genitive ὕιος, like ὄφις 'snake,' genitive ὄφιος; the nominative occurs in Simonides with 'synaeresis' or coalescing of the ι and the υ into the diphthong υι, υἷς

— son;

the genitive is ὕιος, accented acute on the first syllable, etc.

232[3]

Scholiast on Dionysius of Thrace: If a syllable ends with a consonant the next to it will not begin with a ζ, unless the word be foreign like *Ariobarzanes* or a compound like the μελάνζοφος

pitch-dark

of Simonides.

[1] cf. Anacr. 80 [2] the explanation is prob. wrong; the word is a special fem. of νέος 'young,' cf. πρέσβειρα [3] cf. *E.M.* 370. 19

ΤΙΜΟΚΡΕΟΝΤΟΣ

Βίος

Suid: Τιμοκρέων· Ῥόδιος, κωμικὸς καὶ αὐτὸς τῆς ἀρχαίας κωμῳδίας. διεφέρετο δὲ πρὸς Σιμωνίδην τὸν τῶν μελῶν ποιητὴν καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, εἰς ὃν ἐξύφανε ψόγον δι' ἐμμελοῦς τινὸς ποιήματος. ἔγραψε δὲ κωμῳδίαν εἴς τε τὸν αὐτὸν Θεμιστοκλέα καὶ εἰς Σιμωνίδην τὸν μελοποιόν, καὶ ἄλλα.

Ath. 10. 415 f [π. ἀδηφαγίας]· καὶ Τιμοκρέων δ' ὁ Ῥόδιος ποιητὴς καὶ ἀθλητὴς πένταθλος ἄδην ἔφαγε καὶ ἔπιεν, ὡς τὸ ἐπὶ τοῦ τάφου αὐτοῦ ἐπίγραμμα δηλοῖ·

> Πολλὰ πιὼν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ' εἰπὼν
> ἀνθρώπους κεῖμαι Τιμοκρέων Ῥόδιος.

Θρασύμαχος δ' ὁ Χαλκηδόνιος ἔν τινι τῶν Προοιμίων τὸν Τιμοκρέοντά φησιν ὡς μέγαν βασιλέα ἀφικόμενον καὶ ξενιζόμενον παρ' αὐτῷ πολλὰ ἐμφορεῖσθαι. πυθομένου δὲ τοῦ βασιλέως ὅτι ἀπὸ τούτων ἐργάζοιτο, εἶπε Περσῶν ἀναριθμήτους συγκόψειν. καὶ τῇ ὑστεραίᾳ πολλοὺς καθ' ἕνα νικήσας μετὰ τοῦτο ἐχειρονόμησε. πυνθανομένου δὲ τὴν πρόφασιν ὑπολείπεσθαι ἔφη τοσαύτας, εἰ προσίοι τις, πληγάς.

TIMOCREON

Life

Suidas *Lexicon*: Timocreon:—Of Rhodes, a playwright of the Old Comedy. He was at enmity with the lyric poet Simonides, and also with the Athenian Themistocles, of whom he composed a censure in the form of a song. He wrote among other things a comedy directed against the same Themistocles and the lyrist Simonides.[1]

Athenaeus *Doctors at Dinner* [on gluttony]: Timocreon the poet of Rhodes and five-event champion was both toper and trencherman, as is shown by the epitaph:[2]

> Thy guttling o'er, thy tippling done,
> Thou'rt lying still, Timocreon.

And indeed Thrasymachus of Chalcedon informs us in one of his *Introductions* that when Timocreon became the guest of the Persian King he took every advantage of his table; once, when the King asked what he was feeding himself up for, he replied, 'To give innumerable Persians a sound thrashing,' and the next day defeated a large number of them one by one, and then stood beating the air, explaining to his wondering host that he had all these blows to spare if anybody would come on.[3]

[1] cf. Diog. L. 2. 5. 25
[2] *A.P.* 7. 348 (Simonides): doubtless a mock-epitaph
[3] cf. Ael. *V.H.* 1. 27

Aristid. 2. 293. 20 οὐ τοίνυν οὐδ' Ἀρχίλοχος περὶ τῆς βλασφημίας οὕτω διατρίβων τοὺς ἀρίστους τῶν Ἑλλήνων καὶ τοὺς ἐνδοξοτάτους ἔλεγε κακῶς, ἀλλὰ Λυκάμβην καὶ Χειδὸν καὶ . . . καὶ τοιούτους ἀνθρώπους ἔλεγε κακῶς. μὴ τοίνυν ἡμεῖς ἐκεῖνον ὑπερβαλώμεθα, μηδὲ Τιμοκρέοντος τοῦ σχετλίου πρᾶγμα ποιῶμεν, ἀλλ' εἰδῶμεν εὐφημεῖν τὰ γιγνόμενα, κ.τ.λ.

Sch. *ad loc.* οἱ μὲν λυρικὸν ποιητὴν τοῦτόν φασι, γεγραφότα ἰάμβους διαβολὰς ἔχοντας· οἱ δὲ ὅτι κακὸς ἦν καὶ καταγνωσθεὶς ὑπ' Ἀθηναίων περιῄει λέγων ὡς οὐκ ἐμὲ μόνον πεποιήκασι κακῶς ἀλλὰ καὶ Περικλέα.

ΤΙΜΟΚΡΕΟΝΤΟΣ ΠΟΙΗΜΑΤΩΝ[1]

Α'

ΜΕΛΩΝ

1, 2, 3

Plut. *Them.* 21 Τιμοκρέων δ' ὁ Ῥόδιος μελοποιὸς ἐν ᾄσματι καθάπτεται πικρότερον τοῦ Θεμιστοκλέους, ὡς ἄλλους μὲν ἐπὶ χρήμασι φυγάδας διαπραξαμένου κατελθεῖν αὐτὸν δὲ ξένον ὄντα καὶ φίλον προεμένου δι' ἀργύριον· λέγει δὲ οὕτως·

στρ. Ἀλλ' εἰ τύγα Παυσανίαν ἢ καὶ τύγα
Ξάνθιππον αἰνεῖς
ἢ τύγα Λευτυχίδαν, ἐγὼ δ' Ἀριστείδαν
ἐπαινέω
ἄνδρ' ἱερᾶν ἀπ' Ἀθανᾶν
ἐλθεῖν ἕνα λῷστον, ἐπεὶ Θεμιστοκλῆν[2]
ἤχθαρε Λατώ,

[1] or μελῶν? [2] Wil: mss -κλῆα, -κλέα δ'

Aristides *The Four Great Athenians*: Even Archilochus, given as he was to libel, did not slander the finest and most famous characters in Greece, but people like Lycambes, Cheidus, and . . . Let us not therefore surpass him, nor equal the miserable Timocreon, but let us know how to speak well of things, etc.

Scholiast *on the passage:* According to some authorities Timocreon was a lyric poet who wrote lampoons in iambic verse, while others say that he was a bad man who, when convicted by the Athenians, went about saying, 'I'm not their only victim; there's Pericles.'

See also Serv. *Cent. Metr.* (*Gram. Lat.*) 4. 464. 15.

THE POEMS OF TIMOCREON

Book I

LYRIC POEMS[1]

1, 2, 3[2]

Plutarch *Life of Themistocles*: The lyric poet Timocreon of Rhodes makes a very bitter attack on Themistocles in a song, on the ground that he had taken bribes to contrive the restoration of other exiles, but for lucre's sake had left his friend and host Timocreon in the lurch. The song is as follows:

O you may praise Pausanias, or you again Xanthippus, or you perhaps Leotychidas, but I praise Aristides as the finest man of all that hail from holy Athens now that Leto hateth Themi-

[1] I have included Iambics and Trochaics, which however may have formed a separate Book [2] cf. Apost. *Paroem.* 2. 402, Ars. 231

ἀντ. ψεύσταν, ἄδικον, προδόταν, ὃς Τιμοκρεόντα
ξεῖνον ἐόντα
6 ἀργυρίοισι κοβαλικοῖσι[1] πεισθεὶς οὐ κατᾶγεν
ἐς πάτρίδ' Ἰάλυσον·
λαβὼν δὲ τρί' ἀργυρίου τάλαντ' ἔβα πλέων
εἰς ὄλεθρον

ἐπ. τοὺς μὲν κατάγων ἀδίκως τοὺς δ' ἐκδιώκων
τοὺς δὲ καίνων
10 ἀργυρίων ὑπόπλεως· Ἰσθμοῖ δ' ἐπανδόκευε
γλοιῶς[2]
ψυχρὰ κρέα παρέχων·
οἱ δ' ἤσθιον κηὔχοντο μὴ ὥρας[3] Θεμιστοκλέους
γενέσθαι.

πολὺ δ' ἀσελγεστέρᾳ καὶ ἀναπεπταμένῃ μᾶλλον εἰς τὸν Θεμιστοκλέα βλασφημίᾳ κέχρηται μετὰ τὴν φυγὴν αὐτοῦ καὶ τὴν καταδίκην ὁ Τιμοκρέων ᾆσμα ποιήσας οὗ ἐστιν ἀρχή·

Μοῦσα, τοῦδε τοῦ μέλεος
κλέος ἀν' Ἕλλανας τίθει
ὡς ἐοικὸς καὶ δίκαιον.

λέγεται δ' ὁ Τιμοκρέων ἐπὶ Μηδισμῷ φυγεῖν συγκαταψηφισαμένου τοῦ Θεμιστοκλέους· ὡς οὖν ὁ Θεμιστοκλῆς αἰτίαν ἔσχε Μηδίζειν, ταῦτ' ἐποίησε πρὸς αὐτόν·

Οὐκ ἄρα Τιμοκρέων μόνος[4]
Μήδοισιν ὡρκιατόμει,[5]
ἀλλ' ἐντὶ κἆλλοι δὴ πονηροί·
οὐκ ἐγὼ μόνα κόλουρις·
ἐντὶ κἆλλαι ἀλώπεκες.

stocles, the liar, the cheat, the traitor who for a bribe of rascally silver-pieces kept his old friend Timocreon an exile from his native Ialysus, and sailed off to the devil with three talents of silver, restoring, expelling or killing as he would, choke-full of his silver-pieces; and at the Isthmus played the scoundrelly innkeeper and gave them meat that was cold, meat that they ate with curses on his head.

After Themistocles' flight and condemnation Timocreon gives far more of a loose to his invective in the song which begins:

Make, Muse, this song a bye-word in Greece, as it is meet and just it should be.

Timocreon is said to have been banished for showing Persian sympathies, and Themistocles to have participated in the adverse ballot. And so, when Themistocles was accused of the same offence, Timocreon composed upon him these lines:

So it is not only Timocreon who takes oaths to help the Medes; it seems there's other scoundrels. I'm not the only curtail; there's other foxes like me.

---

[1] *B*: mss *σκυβαλικοῖσι, κυμβ.* [2] *B*: mss *γελοίως* [3] Cob: mss *ὥραν*: cf. Men. *Pk.* 131, *Ph.* 43 (which show that the phrase admitted hiatus) [4] mss *μοῖνος* [5] Herm.-*B*: mss *ὅρκια τέμοι, τομή, τέμω, τέμνει*

4

[Diogen.] *Prov.* 179 [π. αἴνων]· Καρικὸς δὲ αἶνος λέγεται, ὃν ἀναφέρουσιν εἰς γένει Κᾶρα ἄνδρα· τοῦτον γὰρ ἁλιέα τυγχάνοντα χειμῶνος θεασάμενον πολύποδα εἰπεῖν· 'Εἰ μὲν ἀποδὺς κολυμβήσαιμι ἐπ' αὐτόν, ῥιγώσω, ἐὰν δὲ μὴ λάβω τὸν πολύποδα, τῷ λιμῷ τὰ παιδί' ἀπολῶ.' κέχρηται δὲ τῷ λόγῳ τούτῳ καὶ Τιμοκρέων ἐν Μέλεσι, καὶ Σιμωνίδης δ' αὐτοῦ μνημονεύει ἐν τῷ εἰς 'Ορίλλαν 'Επινικίῳ.

5

Ibid. 180 ὁ δὲ Κύπριος (αἶνος) προσηγόρευται διὰ τὸ παρὰ Κυπρίοις λέγεσθαι ὡς ἐπιχώριος· κέχρηται δὲ καὶ τούτῳ Τιμοκρέων, ἐμφαίνων ὡς οἱ ἄδικα πράσσοντες καὶ ἐς ὕστερον τῶν προσηκόντων τυγχάνουσιν. καὶ γὰρ τῷ 'Αδώνιδι ἐν Κύπρῳ τιμηθέντι ὑπὸ τῆς 'Αφροδίτης μετὰ τὴν τελετὴν[1] οἱ Κύπριοι ζώσας ἐνίεσαν περιστεράς, αἱ δ' ἀποπτᾶσαι καὶ διαφυγοῦσαι αὖθις ἀδοκήτως εἰς ἄλλην ἐμπεσοῦσαι πυρὰν διεφθάρησαν.

6

Heph. 40 [π. ἰωνικοῦ τοῦ ἀπ' ἐλάσσονος]· τῷ δὲ καθαρῷ (διμέτρῳ) ὅλον ᾆσμα Τιμοκρέων συνέθηκε·

Σικελὸς κομψὸς ἀνὴρ
ποτὶ τὰν ματέρ' ἔφα

7

Sch. Ar. *Vesp.* 1063 [ὦ πάλαι ποτ' ὄντες ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς | ἄλκιμοι δ' ἐν μάχαις | καὶ κατ' αὐτὸ δὴ τοῦτ' ἄνδρες ἀνδρικώτατοι, | πρίν ποτ' ἦν, πρὶν ταῦτα· νῦν δ', κ.τ.λ.]· Δίδυμός φησιν ὅτι παρῴδησε ταῦτα ἐκ τῶν τοῦ Τιμοκρέοντος τοῦ 'Ροδίου.

πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.[2]

[1] mss τελευτὴν [2] from Zenob. 5. 80 (see p. 188)

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[1] cf. Simon. 42 [2] cf. Plat. *Gorg.* 493 a [3] this line, elsewhere ascribed to Anacreon, must be referred to

4

[Diogenian] Introduction to *Proverbs* [on fables]: A 'Carian fable' is that which is told of a Carian fisherman who said when he saw an octopus one winter's day, 'If I strip and dive for him I shall catch cold, and if I don't take him my children will die of hunger.' Timocreon uses this story in his *Lyric Poems* and Simonides refers to it in his *Epinician Ode for Orillas.*[1]

5

The Same: The 'Cyprian fable' is so called because it is said to have arisen among the Cyprians. This again is quoted by Timocreon to illustrate how wrong-doers come eventually by their deserts. It seems that at the end of the Adonis-rites, after the honouring of Adonis by Aphrodite, the Cyprians threw into his funeral pyre some live doves, which flew away only to fall into another pyre and perish after all.

6[2]

Hephaestion *Handbook of Metre* [on the Ionic *a minore*]: Of the 'pure' dimeter Timocreon composed a whole poem, beginning:

Quoth a pretty man of Sicily to his mother

7

Scholiast on Aristophanes *Wasps* ['O we that once were doughty in the dance and doughty in the fray and manliest of men in this (our sting), that's all over long ago; now, etc.']: According to Didymus this is a parody from Timocreon of Rhodes.

There was a time when the Milesians were doughty men.[3]

here; there seems to have been doubt about the authorship (Wil.): cf. Anacr. 99

8

Sch. Ar. *Ach.* 532 [ἐντεῦθεν ὀργῇ Περικλέης οὐλύμπιος | ἤστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα, | ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους, | ὡς χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ | μήτ' ἐν θαλάττῃ μήτ' ἐν ἠπείρῳ μένειν]· μιμούμενος τὸν τῶν σκολίων ποιητήν. Τιμοκρέων δὲ ὁ Ῥόδιος μελοποιὸς τοιοῦτον ἔγραψε σκόλιον κατὰ τοῦ Πλούτου, οὗ ἡ ἀρχή·

Ὤφελέν σ',[1] ὦ τυφλὲ Πλοῦτε,
μήτε [2] γῇ μήτ' ἐν θαλάσσῃ
μήτ' ἐν ἠπείρῳ φανῆμεν,
ἀλλὰ Τάρταρόν τε ναίειν
κ'Ἀχέροντα· διὰ σὲ γὰρ <δὴ>[3]
πάντ' ἐν ἀνθρώποις κακά.

Β'

ΕΠΙΓΡΑΜΜΑΤΩΝ

9

Heph. 3 [π. μακρᾶς]· θέσει μακραὶ γίνονται ὅταν βραχέος ὄντος ἢ βραχυνομένου φωνήεντος σύμφωνα πίπτῃ μεταξὺ αὐτοῦ καὶ τοῦ τῆς ἑξῆς συλλαβῆς φωνήεντος πλείονα ἑνὸς ἁπλοῦ· γίνεται δὲ τοῦτο κατὰ πέντε τρόπους· ἤτοι γὰρ λήξει εἰς δύο σύμφωνα οἷον . . . καὶ Τιμοκρέοντος ἐκ τῶν Ἐπιγραμμάτων·

ᾧ ξυμβουλεύειν χὲρς ἄπο νοῦς δὲ πάρα

[1] Ilgen: mss ὤφελες, ὄφελες [2] Bentl.: mss μήτ' ἐν
[3] B <σύμ->

---

[1] cf. Suid. σκολιόν, Isid. Pelus. *Ep.* 2. 146 ('it was an ancient custom after feasting to take the lyre and sing "Death to you, Riches, and may you not be seen either

8[1]

Scholiast on Aristophanes *Acharnians* ['Then in wrath Olympian Pericles thundered and lightened and confounded all Greece, made laws written like drinking-songs and told the Megarians to remain neither ashore nor at market nor at sea nor on the mainland']: That is, in imitation of the composer of drinking-songs. The lyric poet Timocreon of Rhodes wrote a drinking-song like this attacking Wealth, of which the beginning is:

Oh how I wish, blind God of Riches, you were to be seen neither ashore nor at sea nor on the mainland, but dwelt by Acheron's bank in Tartarus! For you it is that are the cause of all the evil of the world.

Book II

INSCRIPTIONS

9[2]

Hephaestion *Handbook of Metre* [on long syllables]: Syllables become long by position if, a vowel being short or used short,[3] more than one simple consonant come between it and the vowel of the succeeding syllable; this may occur in five different ways: for it will either end in two consonants as . . . and Timocreon *Inscriptions*

With whom to plot the mind stands ready though the hand holds off.[4]

ashore or at sea," Ἀπόλοιο, ὦ Πλοῦτε, καὶ μήτε ἐν γῇ φανείης μήτε ἐν θαλάσσῃ) [2] cf. Dion. Thr. *Gram. Gr.* 3. 346. 21, Choer. in Theod. Ibid. 4. 1. p. 17. 8 [3] *i.e.* ε, ο, ᾰ, ῐ, ῠ
[1] the English is no more awkward than the Greek

10

Anth. Pal. 13. 31 Τιμοκρέοντος Ῥοδίου ὁμοίως·

Κηΐα με προσῆλθε φλυαρία οὐκέτ' ἐόντα,
οὐκέτ' ἐόντα με προσῆλθε Κηΐα φλυαρία.[1]

[1] οὐκέτ' ἐόντα (bis) sugg. *B*: ms οὐκ ἐθέλοντα

---

[1] similar, in being the same words in different metres, to

10

Palatine Anthology A similar[1] poem of Timocreon of Rhodes:

Reaches me ah! too late, for I'm dead, the
Ceian nonsense;
Ah! too late the Ceian nonsense reaches me,
for I am dead.

[1] Sim. 111, to which it is doubtless a reply (with a reference to Sim. 110)

TABLES

Comparing the Numeration adopted in this Edition (*E*) with those followed by Bergk in his 'Poetae Lyrici Graeci' of 1882 (Bgk.) and Hiller-Crusius in their 'Anthologia Lyrica' of 1913 (Hil.)

STESICHORUS

Bgk.	*E*	Bgk.	*E*	Bgk.	*E*	Bgk.	*E*
1	1	24	30	48	50	72	73
2	2	25	31	49	51	73	74
3	3	26	12	50	52	74	75
4	4	27	13	51	53	75	76
5	5	28	14	52	54	76	77
6	6	29	15	53	55	77	78
7	7	30	16	54	56	78	79
8	8	31	17	55	57	79	80
9	9	32	18	56	58	80	81
10	10	33	34	57	59	81	82
11	32	34	35	58	60	82	83
12	33	35	36	59	61	83	84
13	34	36	38	60	62	84	85
14	45	37	37	61	63	85	86
15	21	38	39A	62	64	86	87
16	19	39	40	63	11	87	88
17	20	40	41	64	65	88	89
18	{22	41	42	65	66	89	90
	23}	42	43	66	68	90	91
19	24	43	46	67	69	91	92
20	26	44	47	68	70	92	93
21	27	45	49	69	25	93	94
22	28	{46	18	70	71	94	95
23	29	47}		71	72	95	96

Hil.	*E*	Hil.	*E*	Hil.	*E*	Hil.	*E*
1	1	8	20	15	43	22	52
2	2	9	23	16	47	23	53
3	3	10	15	17	12	24	54
4	5	11	18	18	49	25	55
5	7	12	36	19	18		
6	8	13	38	20	50		
7	45	14	37	21	51		

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
1	1	1	27	21	—	54	52	24
2	2	2	28	22	—	55	53	25
3	3	3	29	23	—	56	54	—
4	4	—	30	24	—	57	55	—
5	5	4	31	25	—	58	56	—
6	6	—	32	11	—	59	57	—
7	7	5	33	12	—	60	58	—
8	8	6	34	33	—	61	59	—
9	9	—	35	34	—	62	60	—
10	10	—	36	35	12	63	61	—
11	63	—	37	37	14	64	62	—
12	26	17	38	36	13	65	64	—
13	27	—	39	35n	—	66	65	—
14	28	—	39A	38	—	67	65n	—
15	29	10	40	39	—	68	66	—
16	30	—	41	40	—	69	67	—
17	31	—	42	41	—	70	68	—
	47	—	43	42	15	71	70	—
18	46	19	44	13	—	72	71	—
	32	11	45	14	7	73	72	—
19	16	—	46	43	—	74	73	—
20	17	8	47	44	16	75	74	—
21	15	—	48	44n	—	76	75	—
22	18n	—	49	45	18	77	76	—
23	18	9	50	48	20	78	77	—
24	19	—	51	49	21	79	78	—
25	69	—	52	50	22	80	79	—
26	20	—	53	51	23	81	80	—

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
82	81	—	88	87	—	94	93	—
83	82	—	89	88	—	95	94	—
84	83	—	90	89	—	96	95	—
85	84	—	91	90	—	97	p. 232	—
86	85	—	92	91	—	98	—	—
87	86	—	93	92	—			

IBYCUS

Bgk.	*E*	Bgk.	*E*	Bgk.	*E*	Bgk.	*E*
1	1	16	34	32	32	47	50
2	2	17	17	33	37	48	52
3	3	18	18	34A	38	49	53
4	5	19	19	34B	39	50	51
5	6	20	20	35	40	51	54
6	7	21	21	36	41	52	57
7	9	22	23	37	42	53	58
8	4	23	24	38	43	54	59
9	8	24	25	39	44	55	60
10A	10	25	26	40	45	56	61
10B	11	26	27	41	46	57	62
11	12	27	28	42	47	58	31
12	13	28	29	43	47n	59	63
13	14	29	35	44	22	60	64
14	15	30	30	45	48	61	65
15	16	31	36	46	49	62	66

Hil.	*E*	Hil.	*E*	Hil.	*E*	Hil.	*E*
1	1	6	7	8d	16	12	21
2	2	7	9	8e	18	13	23
3	3	8a	4	9	34	14	25
4	5	8b	10	10	17	15	27
5	6	8c	11	11	20	16	28

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
1	1	1	24	23	—	47	42	—
2	2	2	25	24	14	48	45	—
3	3	3	26	25	—	49	46	—
4	8	8a	27	26	15	50	47	—
5	4	4	28	27	16	51	50	—
6	5	5	29	28	—	52	48	—
7	6	6	30	30	—	53	49	—
8	9	—	31	58	—	54	51	—
9	7	7	32	32	—	55	51n	—
10	10A	8b	33	—	—	56		
11	10B	8c	34	16	9	57	52	—
12	11	—	35	29	—	58	53	—
13	12	—	36	31	—	59	54	—
14	13	—	37	33	—	60	55	—
15	14	—	38	34A	—	61	56	—
16	15	8d	39	34B	—	62	57	—
17	17	10	40	35	—	63	59	—
18	18	8e	41	36	—	64	60	—
19	19	—	42	37	—	65	61	—
20	20	11	43	38	—	66	62	—
21	21	12	44	39	—	67	—	—
22	44	—	45	40	—			
23	22	13	46	41	—			

ANACREON

Bgk.	*E*	Bgk.	*E*	Bgk.	*E*	Bgk.	*E*
1	1	11	11	19	21	28	28
2	2	12A	12	20	22	29	29
3	3	12B	13	21	96	30	30
4	4	13A	62		97	31	32
5	5	13B	14	22	23	32	33
6	6	14	15	23	24	33	34
7	7	15	17	24	25	34	35
8	8	16	60	25		35	36
9	9	17	18	26	26	36	37
10	10	18	19	27	27	37	41

Bgk.	*E*	Bgk.	*E*	Bgk.	*E*	Bgk.	*E*
38	38	71	64	103	159	138	79
39	40	72	65	104	155	139	127
40	16	72B	66	105	156	140	128
41	45	73	67	106	157	141	109
42	46	74	68	107	158	142	110
43	69	75	84	108	151	143	129
44	70	76	85	109	153	144	164
45	72	77	86	110	154	145	130
46	47	78	89	111	160	146	111
47	48	79	90	112	161	147	112
48	49	80	{91	113	162	148	131
49	50		92	114	87	149	165
50	51	81	93	117	135	150	132
51	52	82	94	118	88	151	113
52	53	83	95	119	142	152	133
53	55	84	98	120	71	153	166
54	56	85	99	121	125	154	80
55	57	86	101	122	126	155	134
56	39	87	102	123	143	156–9	122
57	31	88	103	124	144	160	114
58	54	89	104	125	145	161	137
59	58	90	105	126	p. 124	162	136
60	59	91	73	127	83	163	81
61	74	92	106	128	146	164	138
62	75	93	107	129	*Anacreontea*	165	139
63	76	94	116			166	140
64	77	95	117	130	20	167	167
65	*Anacreontea*	96	118	131	124	168	115
		97	119	132	147	169	82
66	78	98	120	133	148	170	141
67	43A	99	121	134	18n	171	168
68	43B	100	149	135	123	172	169
69	42	101	150	136	108		
70	63	102	152	137	163		

Hil.	*E*	Hil.	*E*	Hil.	*E*	Hil.	*E*
1	1	29	34	55	56	82	101
2	2	30	45	56	78	83	102
3	3	31	46	57	57	84	103
4	4	32	69	58	39	85	104
5	6	33	70	59	31	86	105
6	8	34	72	60	43	87	73
7	9	35	60	61	44	88	106
8	14	36	41	62	37	89	107
9	15	37	38	63	42	89a	61
10	*Adesp.*	38	40	64	63	90	116
11	16	39	47	65	64	91	117
12	17	40	54	66	65	92	118
13	18	41	58	67	66	93	119
14	19	42	59	68	67	94	149
15	21	43	74	69	68	95	150
16	22	44	75	70	84	96	159
17	36	45	76	71	85	97	155
18	96	45a		72	89	98	156
19	97	46	77	73	86	99	157
20	23	47	*Anacreontea*	74	87	100	154
21	24			75	93	101	160
22	25	48	48	76	90	102	161
23		49	49	77a	91	103	162
24	28	50	50	77b	92	104	153
25	29	51	51	78	94	105	152
26	30	52	52	79	95	106	158
27	32	53	53	80	98	107	151
28	33	54	55	81	99		

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
1	1	1	7	7	—	13	12B	—
2	2	2	8	8	6	14	13B	8
3	3	3	9	9	7	15	14	9
4	4	4	10	10	—	16	40	11
5	5	—	11	11	—	17	15	12
6	6	5	12	12A	—	18	17	13

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
19	18	14	54	58	40	91	80	77a
20	130	—	55	53	54	92		77b
21	19	15	56	54	55	93	81	75
22	20	16	57	55	57	94	82	78
23	22	20	58	59	41	95	83	79
24	23	21	59	60	42	96	21	18
25	24	22	60	16	35	97		19
	25	23	61	—	89a	98	84	80
26	26	—	62	13A	—	99	85	81
27	27	—	63	70	64	100	—	—
28	28	24	64	71	65	101	86	82
29	29	25	65	72	66	102	87	83
30	30	26	66	72B	67	103	88	84
31	57	59	67	73	68	104	89	85
32	31	27	68	74	69	105	90	8[illegible]
33	32	28	69	43	32	106	92	88
34	33	29	70	44	33	107	93	89
35	34	—	71	120	—	108	136	—
36	35	—	72	45	34	109	141	—
37	36	62	73	91	87	110	142	—
38	38	37	74	61	43	111	146	—
39	56	58	75	62	44	112	147	—
40	39	38	76	63	45	113	151	—
41	37	36			45a	114	160	—
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49	48	49	86	77	73	124	131	—
50	49	50	87	114	74	125	121	—
51	50	51	88	118	—	126	122	—
52	51	52	89	78	72	127	139	—
53	52	53	90	79	76	128	140	—

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
129	143	—	143	123	—	157	106	99
130	145	—	144	124	—	158	107	106
131	148	—	145	125	—	159	103	96
132	150	—	146	128	—	160	111	101
133	152	—	147	132	—	161	112	102
134	155	—	148	133	—	162	113	103
135	117	—	149	100	94	163	137	—
136	162	—	150	101	95	164	144	—
137	161	—	151	108	107	165	149	—
138	164	—	152	102	105	166	153	—
139	165	—	153	109	104	167	167	—
140	166	—	154	110	100	168	171	—
141	170	—	155	104	97	169	172	—
142	119	—	156	105	98			

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Bgk.	*E*	Bgk.	*E*	Bgk.	*E*	Bgk.	*E*
1	13	20	1	38	28	57	31
2	14	21	2	39	29	58	65
3	12	22	3	40	51	59	66
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7	46	26A	9	44	55	63	34
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10	36	28	18	47	57	66	69
11	42	29	86	48	5	67	95
12	37	30	87	49	58	68	10
13	38	31	88	50	59	69	35
14	40	32	22	51	60	70	70
15	45	33	23	52	30	71	71
16	47	34	24	53	61	72	72
17	48	35	25	54	62	73	73
18	49	36	26	55	64	74	74
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78	78	115	143	152	181	200A	2n
79	79	116	144	153	182	200B	85
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237	223	241	227	246	103	250	106
238	224	243	228	247	50		
239	225	244	229	248	84		

Hil.	*E*	Hil.	*E*	Hil.	*E*	Hil.	*E*
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	14	31	57	61	77	91	134
3	19	32	5	62	78	92	135
4	46	33	58	63	79	93	136
5	39	34	59	64	80	94	139
6	36	35	60	65	81	95	140
6a	42	36	30	66	101	96	141
7	37	37	61	67	89	97	142
8	38	38	62	68	92	98	143
9	40	39	64	69	97	99	144
10	45	40	31	70	100	100	145
11	47	41	65	71	102	101	146
12	48	42	66	72	175	102	148
13	49	43	p. 258	73	108	103	149
14	86	44	32	74	116	104	150
15	87	45	33	75	117	105	153
16	88	46	34	76	90	106	154
17	22	47	67	77	118	107	156
18	26	48	68	78	119	108	157
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E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
1	20	—	23	33	—	46	7	4
2	21	—	24	34	—	47	16	11
3	22	—	25	35	—	48	17	12
4	205	—	26	36	18	49	18	13
5	48		27	37	22	50	247	—
6	213		28	38	19	51	40	23
7	204		29	39	20	52	41	24
8	201	—	30	52	36	53	42	25
9	26A	—	31	57	40	54	43	26
10	68	—	32	61	44	55	44	27
11	24	—	33	62	45	56	45	28
12	3	—	34	63	46	57	47	31
13	1	} 2	35	69	—	58	49	33
14	2		36	10	6	59	50	34
15	25	—	37	12	7	60	51	35
16	212	—	38	13	8	61	53	37
17	27	—	39	8	5	62	54	38
18	28	—	40	14	9	63	56	—
19	5	3	41	6	—	64	55	39
20	—	—	42	11	6a	65	58	41
21	4	1	43	5n	—	66	59	42
22	{ 210B	17	44	9	—	67	64	47
	32		45	15	10	68	65	48

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
69	66	49	107	228	—	143	115	98
70	70	53	108	167	73	144	116	99
71	71	54	109	168	160	145	117	100
72	72	55	110	169	161	146	118	101
73	73	56	111	170	165	147	119	111
74	74	57	112	171	162	148	120	102
75	75	58	113	172	163	149	121	103
76	76	60	114	173	164	150	122	104
77	77	61	115	177	167	151	123	112
78	78	62	116	89	74	152	124A	115
79	79	63	117	90	75	153	124B	105
80	80A	64	118	91	77	154	125	106
81	80B	65	119	92	78	155	126	113
82	230	—	120	94	79	156	127	107
83	232	—	121	93	*Add.* 1	157	128	108
84	248	—				158	129	114
85	200B	—	122	95	80	159	130	109
86	29	14	123	96	81	160	131	120
87	30	15	124	97	82	161	132	*Add.* 3
88	31	16	125	98	83			
89	81	67	126	99	84	162	133	121
90	82	76	127	100	85	163	134	122
91	83	—	128	101	86	164	135	*Add.* 4
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97	85	69	133	106	90			
98	196	—	134	107	91	169	140	126
99	193	—	135	108	92	170	141	127
100	87	70	136	109	93	171	142	128
101	86	66	137	110	110	172	143	144
102	88	71	138	195	—	173	144	150
103	246	—	139	111	94	174	145	145
104	235	—	140	112	95	175	146	72
105	234	—	141	113	96	176	147	129
106	250	—	142	114	97	177	148	146

E	Bgk.	Hil.	*E*	Bgk.	Hil.	*E*	Bgk.	Hil.
178	149	130	197	174	166	216	219A	—
179	150	131	198	194	—	217	219B	—
180	151	147	199	175	—	218	220	—
181	152	132	200	176	159	219	224	—
182	153	133	201	197	—	220	229	—
183	154	134	202	198	—	221	231	—
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190	160	139	209	208	—	228	243	—
191	161	140	210	209	—	229	244	—
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